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A

CLASSIFIED INDEX

TO THE

NSKRIT MSS. IN THE PALACE AT TANJORE

A.C. BURNELL, PH.D.

PART. I.

A

CLASSIFIED INDEX

TO THE

SANSKRIT MSS. IN THE PALACE AT TANJORE.

PREPARED FOR THE MADRAS GOVERNMENT

BY

A. C. BURNELL, Ph.D.,

Foreign Member of the Royal Danish Academy of Sciences;
Hon. Member of the American Oriental Society, and of the "Bataviaasch Genootschap van Kunsten en Wetenschappen;"
Corresponding Member of the Berlin "Gesellschaft für Anthropologie, Ethnologie, und Urgeschichte;"
Member of the "Société Asiatique de Paris;" M.R.A.S., etc.

PRINTED FOR THE MADRAS GOVERNMENT
BY STEPHEN AUSTIN AND SONS, HERTFORD.

LONDON:
TRÜBNER & CO., 57 and 59, LUDGATE HILL.

1880.
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PRINTERS, HERTFORD.

INTRODUCTION.

The Library, of which a Catalogue is now made public, was first brought to the notice of European scholars by H.S.H. Count Noer, Prince Frederick of Schleswig-Holstein, who brought an account of it to the late Professor Goldstücker. But its full importance was not known till I was deputed, in March, 1871, to examine it by the then Governor of Madras—Lord Napier and Ettrick, whose scholarly and lively interest in the past of India will always render his name a cherished souvenir in the minds of those who appreciate research. Not a moment too soon did he intervene; what has been saved of the past in South India is entirely due to him, and it will require very minute search to add anything to the comprehensive plan of the work which he devised and set on foot in South India.

When I came to examine the Tanjore Library, I found it to be, though with huge masses of rubbish properly buried in it, of far greater importance than was suspected, and I suggested a tolerably complete Catalogue, instead of a brief and partial report. To this, Lord Napier at once assented. I was at Tanjore for nearly eleven months, and in this time I drew up the slips for the 12,376 MSS. in the Library as roughly classified, and I also sorted them roughly to begin the work of drawing up the Catalogue. I was then required to go to a distance of some hundreds of miles to take up very heavy routine work. This impeded sadly my progress, and I had often to rely for necessary information on correspondence. In 1874, I got back to Tanjore, but my official duties continued so heavy, that I could do but little, and it was only when I was enabled to devote three months to this work alone at the end of 1878 and the beginning of 1879, that I could finally complete this Catalogue. But for these numerous and serious obstacles to my progress, the work would have been done long ago.

The MSS. described here are the result of perhaps 300 years' collections; firstly, by the Nāyaks of Tanjore; secondly, after about 1675, by the Mahraṭha Princes. The MSS. are of very different value, and come from very different sources. Some of the palm-leaf MSS. belong to the earlier period; but the greater part were collected in the last and present centuries. All the Nāgarī MSS. belong to the Mahraṭha times, and a large number of these were collected at Benares by the Rājā Serfojee (Çarabhoji) about fifty years ago. The rest are recent Nāgarī copies of MSS. in South Indian characters, and, as a rule, are very badly made; a large staff of copyists was formerly entertained, but more was thought of providing employment for indigent Brahmans, than of securing the services of efficient transcribers.

My "Elements of South Indian Palæography" (2nd ed. 4to. 1878), which was originally intended

as an Introduction to this Catalogue, will supply all necessary information respecting the numerous characters used for writing Sanskrit in South India, and their modifications.

All the MSS. are now secured in cabinets, and as they are numbered consecutively no difficulty can be experienced in finding any particular one. It is to be hoped also that, for the future, they will be safe from thieves. The collection has, no doubt, suffered much in this way. In 1871 I saw some 500 MSS. which had been attached in a Civil suit; these had, evidently, once formed part of the Palace Library, and among these were some books of importance. Other MSS. in the handwriting of Palace copyists, but in the possession of private individuals, have since come under my notice. Others had been borrowed, but never were returned; I have been able to get a few such recovered (Nos. 12,285, to 12,376).

My object in the following pages has been to show what materials for Sanskrit studies this Library affords. As regards the more important MSS., I have given a tolerably full description with extracts; these extracts are intended to show the state of the texts; so they have not, as a rule, been edited or corrected. In some cases, these extracts have had to be made for me, and in such cases I cannot answer that they absolutely represent the original; but, at all events, they will not vary much. One important fact will, at once, be evident from this Catalogue—the great part taken, during later times, in S. India in the development of Sanskrit Literature. More has been done, in this way, during the past thousand years in the South than in the North.

I have added a few bibliographical notes, for which I have had to rely on my own library; these have often been increased by Dr. R. Rost, who read the proofs in England. To him, also, the reader owes the copious and valuable Indexes. As the printing began in 1876, I have had to add the more important works recently published in the "Addenda et Errata." Prof. A. Weber's invaluable "History of Indian Literature" will supply what is wanting here.

In conclusion, I can only express a hope that the very unfavourable circumstances under which this book has been brought out will not be found to have seriously affected its correctness. Such as it is, the work is mine in every way, and owes nothing to others, except what has been done by Dr. Rost, but this part is of the greatest value and importance.

A. B.

TANJORE
March, 1880.

MORE IMPORTANT ABBREVIATIONS.

a. . . . adhyāya, ashṭaka.

Aufrecht. 1. Catalogus codicum manuscriptorum Sanscriticorum . . . . quotquot in Bibliotheca Bodleiana adservantur. 4to. Oxford, 1859-1864.

————2. A Catalogue of Sanskrit Manuscripts in the Library of Trinity College, Cambridge. 8vo. 1869.

A. S. L. . A History of Ancient Sanskrit Literature, by Max Müller. 2nd ed., 1860.

B. C. . . Sūcīpustakam. A Catalogue (in Sanskrit) of the Sanskrit MSS. in the Library of the Asiatic Society of Bengal. 8vo. 1838.

Bo. C. . . A Classified Alphabetical Catalogue of Sanskrit MSS. in the Southern Division of the Bombay Presidency. Fasc. i.

B. I. . . "Bibliotheca Indica," published by the Asiatic Society of Bengal.

C. . . . Commentary.

Catalogue. Catalogue of a Collection of Sanskrit MSS. By A. C. Burnell. Part I. Vedic MSS. Fcap. 8vo. 1869.

Colebr. . . Colebrooke's "Essays." 2 vols. 8vo. Madras, 1871.

D. . . . Devanāgarī (or rather Nāgarī).

f. ff. . . . *folio, folios;* of paper MSS.

Gildemeister. "Bibliothecæ Sanskritæ," . . . specimen. Concinnavit Joannes Gildemeister. 12mo. Bonnae ad Rh., 1847.

Gr. . . . Grantha character.

Gujarat . Bühler's Catalogue of MSS. in Gujarat. 8vo. Bombay, 1871, etc.

Haas. . . Catalogue of Sanskrit and Pali Books in the British Museum. By Dr. Ernest Haas. 4to. 1876.

Hall. . . A Contribution towards an Index to the Bibliography of the Indian Philosophical Systems. By F. Hall, LL.D. 8vo. Calcutta, 1859.

I. A. K. . "Indische Alterthumskunde," von Christian Lassen. 4 vols. 8vo.

I. L. G. . Dr. A. Weber's "Akademische Vorlesungen über Indische Literaturgeschichte." 8vo. 1852. The 2nd edition (1876) is referred to as I. L. G.²

I. S. . . . "Indische Studien," by Prof. Weber. Vols. I., etc.

K. . . . Kāṇḍa.

Kan. or *C.* Canarese character.

l. and *ll.* . "leaf" and "leaves;" of MSS. written on *ōlais* or palm-leaves.

Notices. . "Notices of Sanskrit MSS." By Rājendralāla Mitra. 8vo. Calcutta, 1871, etc.

p. . . . praçna.

Tal. il. . . Talipat leaves.

Te. . . . Telugu character.

Verzeichniss. Die Handschriften-verzeichnisse der Königlichen Bibliothek. . . . Erster Band. Verzeichniss der Sanskrit Handschriften von Herrn Dr. Weber. 4to. Berlin, 1853.

Wilson. . Dr. H. H. Wilson's works, collected by Dr. R. Rost.

Z. d. D. M. G. Zeitschrift der Deutschen Morgenländischen Gesellschaft. Vols. xvi. — xxx.

N.B.—Numbers in thick type (*e.g.* **9,062**) indicate the probable original from which others in the Library have been copied.

Numbers indicating the extent of contents are inclusive.

Letters *a, b, c,* etc., following the number of a MS. indicate which place, among several works in one volume, the work described holds.

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ERRATA ET ADDENDA.

P. 1*a*. *after line* 5 *insert*: Prof. Aufrecht has brought out recently a new edition in the Roman character, with a preface.
P. 4*a*. *after line* 51 *insert*: Prof. Aufrecht has brought out a critical edition of the Aitareya Brāhmaṇa (8vo. 1 vol.), with extracts from Sāyaṇa's C.
P. 5*a*. *after line* 9 *insert*: (2,431) D. ff. 98. A Ṛigvidhāna (here termed *bṛihat*, and attributed to Çaunaka), but different to the *Jyeshṭha* and *Kanishṭha* texts; about 2,100 *granthas*. It begins like the *Jyeshṭha Ṛigvidh.* The God, metre, and use of the *sūktas* are given. Wants end. Recent.
,, ,, *after line* 17 *insert*: This has been well edited, with a valuable introduction, by Dr. R. Meyer: "Ṛigvidhānam, Dissertatio inauguralis." 8vo. Berlin, 1877.
P. 5*b*. *line* 31, *for* C. 69 *read* l. 69.
P. 7*b*. *after line* 40 *insert*: (9,050) Gr. ll. 225. *K.* iv.
,, ,, *above line* 7 *from bottom insert*: (9,056) Gr. ll. 158. *K.* i.
P. 8*b*. *four lines from bottom*: *for* ck *read* etc.
,, ,, *after last line insert*: (2,501) D. ff. 28. Bhāshya by Sāyaṇa.
P. 9*b*. *line* 43: *for* Kanthuma *read* Kauthuma.
P. 10*a*. *line* 17, *for* Mahānāmni *read* Mahānāmnī.
P. 12*b*. *line* 26: *add*: 9,120.
P. 19*a*. *last line but two*: *for* Tryāmba° *read* Tryamba°.
P. 19*b*. *line* 27: *for* (3,822) *read* (3,833).
P. 21*a*. *line* 23 *from bottom*: for Içvara *read* Īçvara°.
P. 22*a*. *line* 19: *for* jushoty *read* juhoty.
,, ,, *line* 12 *from bottom*: *for* Laṭyāyana *read* Lāṭyāyana.
P. 23*b*. *line* 30: *for* (3,982-94) *read* (3,982-84).
,, ,, *after line* 30 *insert*: (12,373) D. *Baudhāyana ādhānaprayoga.*
P. 27*b*. *after line* 30 *insert*: (722) D. ff. 33. *Mantras* for Ṛigv. rites.
P. 28*b*. *after line* 9 *insert*: 2,529; 2,535; 2,653, 5, 7; 3,641; 3,718; 3,757; 3,778-81; 3,786; 3,801; 3,828; 3,858; 3,898; 3,985-7; 4,109; 3,488; 3,520; 3,629-31; 9,110; 9,146; 9,159; 9,177; 9.179. Fragments on *prayoga* and *prāyaçcitta*.
P. 29*b*. *line* 18: *for* (9,712) g *read* (9,712) q.
,, ,, *line* 19: *for* (9,713) g *read* (9,713) q.
P. 31*b*. *line* 28: *for* (9,713) e *read* (9,713) r.
,, ,, *above line* 8 *from bottom insert*: (11,464) *b*. Te.
P. 32*a*. *line* 15 *from bottom*: *for* 138-140 *read* 138. *Insert after this line*: (9,709) hh. Gr. ll. 138-140.
P. 32*a*. *last line but one*: *for* 72 *read* 62.
P. 33*a*. *line* 16: *for* (9,754) e *read* (9,754) r.
P. 33*b*. *line* 13: *for* (9,725) g *read* (9,725) q.
,, ,, *last line*: *for* (9,752) D. *read* (9,752) d.
P. 34*a*. *above line* 13 *from bottom insert*: (9,710) g. Gr. ll. 7—7*b*.
P. 35*b*. *after line* 14 *from bottom insert*: (9,578-9) D. ff. 4 each.
P. 36*a*. *line* 27: *for* (9,709) g *read* (9,709) q.
P. 37*b*. *line* 2: *for* aie *read* aic.
,, ,, *line* 3 *from bottom*: *for* work *read* works.
P. 39*b*. *line* 33: *for* (724) *read* (754).
P. 40*a*. *line* 9: *for* (721) *read* (791).
P. 40*b*. *after line* 16 *insert*:
h. *Manoramākucamardinī*. Anon.
(12,230) D. ff. 24. A small fragment on *Subanta*.
P. 41*b*. *line* 15: *for* (931) *read* (932).
,, ,, *line* 21: *for* (925) *read* (935).
P. 47*b*. *line* 14 *from bottom*: *for* Vatsyāyana *read* Vātsyāyana.
P. 53*a*. *after line* 9 *insert*: (10,425; 10,436-7; 10,445; 10,456-7; 10,465*b*; 10,466; 12,436). Fragments of the *Amarakosha*, etc.
P. 55*a*. *after line* 25 *insert*: (10,490) Gr. ll. 145.
P. 59*a*. *line* 8: *for* (4,308) *read* (4,808).
,, ,, *line* 15: *for* (13,368) *read* (12,368).
,, ,, *line* 16: *for* (10,340-2) *read* (10,540-3).
,, ,, *after last line insert*: (4,869) D. ff. 16.
P. 61*b*. *line* 16 *add*: 11,512; 11,558-63; 11,567-9; 11,571; 11,573-94; *and for* 6 *read* 65.
P. 61*b*. *line* 21 *add*: 10,304, 9.
P. 63*a*. *line* 5: *for* (223) *read* (233).
P. 63*b*. *line* 17: *for* (5,451) *read* (5,541).
P. 66*b*. *add at end of column*:
(5,423) D. ff. 24.
(5,424) D. ff. 22.
P. 67*a*. *line* 18 *from below*, *read* Hṛidaya°.
P. 68*b*. *line* 9: *for* (10,700) *read* (10,790).
P. 71*a*. *line* 35: *for* nāma nir° *read* nāmanir°.
,, ,, *line* 13 *from bottom*: *for* °shṭa ma° *read* °shṭama°.
P. 72*a*. *line* 38: *for* dipaka *read* dīpaka.
P. 73*b*. *line* 7 *from bottom*: *for* adhyāyāns *read* adhyāyāms.
,, ,, *after line* 36 *add*: (5,463) D. *Nāḍīcakra*.
P. 75*a*. *after line* 20 *insert*: (12,307) D. ff. 19.
P. 78*a*. *line* 28, *add*: It has apparently been lithographed at Benares, with a C. by *Nīlakanṭha* called *Subodhinī* (Trübner's Record).
P. 79*b*. *after line* 50 *insert*: (4,262) D. A fragment.

P. 80*a*. On Omens, cf. Hultzsch, "Prolegomena zu des Vasantarāja Çākuna." 8vo. Leipzig, 1879.
P. 80*b*. *last line but* 6, *for* worse *read* worst.
P. 81*b*. *line* 18 *from bottom*: *for* (9,578) *read* (9,598).
P. 82*a*. *line* 25: *for* (9,584) *read* (9,594).
P. 83*b*. *line* 12: *for* (11,347) *read* (12,347).
P. 86*a*. *line* 12 *from below*, *read* °vicāra and Somanātha.
,, ,, *line* 11 *from below*: *read* Pārthasārathi.
P. 86*b*. *line* 20 *from bottom*: *for* Bhāmāti *read* Bhāmati.
P. 91*b*. *line* 10: *for* (6,580) *read* (6,584).
P. 95*b*. *line* 4 *from bottom*: *for* (9,884) *read* (9,885).
P. 96*a*. *after line* 10, *insert*: (9,895) *a*. Gr. ll. 39.
,, ,, *line* 37 *read*: Ānanda°.
P. 98*a*. *line* 20 *from bottom*: *for* Ananda° *read* Ānanda°.
P. 101*b*. *line* 35: *for* (6,573) *read* (6,593).
P. 102*b*. *line* 21: *for* (5,818) *read* (5,810).
P. 104*b*. *line* 19: *for* (6,627) *read* (6,027).
P. 115*a*. *after line* 34 *add*: (10,849–50) Do. Other copies.
P. 121*b*. *after line* 28 *add*: 5,629–30; 5,720–6; 9,806–8; 9,872 Fragments.
P. 133*b*. *insert at top*:

सर्वस्मृतिसंग्रहः *Sarvasmṛitisaṅgraha*, by a *Sarvakrata vājapeyayajvan*.
(124) D. ff. 153.

P. 138*b*. *after line* 32 *insert*: (2,023, 30, 4) D. Various copies.
P. 141*b*. *after line* 16 *insert*: (9,258) Gr. A recent transcript.
P. 142*a*. *line* 10: *for* (316) *read* (306).
P. 143*a*. *after line* 18 *insert*: (666–7) D. Two fragments.
,, ,, *above line* 7 *insert*: (199) D. ff. 2. *Govardhanapūjā*.
P. 159*b*. *line* 28: *for* (5,006) *read* (5,016).
P. 161*a*. *above line* 12 *insert*:

राघवपाण्डवीयम् *Rāghavapāṇḍavīya*, a well-known artificial poem by *Kavirāja Paṇḍita*. Printed at Calcutta, 1854.
(4,759) D. ff.
(4,760) D. Other copies.

P. 164*a*. *line* 33: *for* (4,932-3) *read* (4,932-4).
P. 164*b*. *line* 2: *for* (4,963-5) *read* (4,963-6).
P. 172*a*. *line* 12 *from bottom*: *for* (5,223) *read* (5,233).
P. 173*b*. *above line* 16 *from bottom add*:
(5,272) D. ff. 12.
(5,273-4) D. Other copies.
P. 174*a*. *after line* 10 *add*: (10,671–2) Do. Imperfect.
P. 175*a*. Dr. S. Goldschmidt has just published a magnificent edition of the text (4to.) of the *Setubandha*, or *Setuprabandha* or *Rāvaṇabadha*.
P. 178*a*. *after line* 3 *add*: (1,033) D. ff. 66. *Uttarak*.
,, ,, *after line* 7 *add*: (11,668) Gr. ll. 397. *Kk*. 1—7.
P. 178*b*. *after line* 41 *add*: (1,035-94; 11,911-4). Fragments.
P. 180*a*. *line* 8 *read*: Rāmāyaṇopanyāsa°.
P. 183*b*. *add at end*: (1,259, 1,339) D. Fragments.
P. 203*a*. *after line* 18 *add*: Besides these, there are several fragments (chiefly from the Çaiva Purāṇa), which are not worth entering here. They are duplicates of small *stotras*, *nyāsas*, etc.
P. 208*a*. *under* Mantramahodadhi *insert*: (6,714) D. ff. 169.
P. 208*b*. *after line* 11 *insert*: (6,696) D.
at end insert: 11,401, 4, 7, 10—6, 23, 4, 7, 30; 1,026–39; 1,242—84. Similar fragments.
P. 210*b*. *after line* 10 *insert*: Kavirājapaṇḍita: Rāghavapāṇḍavīya, p. xii*b*.
P. 214*a*. *line* 24 *read*: Mahādevadīxita.
P. 218*a*. *after line* 11 *insert*: Sarvakratavājapeyayajvan: Sarvasmṛitisaṅgraha, p. xii*a*.
P. 220*c*. *after line* 4 *add*: Ānandalaharī, 96*a*.
P. 223*c*. *after line* 31 *insert*: Govardhanapūjā, p. xii*a*.
P. 226*c*. *after line* 20 *add*: Nāḍīcakra, p. xi*b*.
P. 230*a*. *after line* 34 *insert*: Manoramākucamardinī, p. xi*b*.
P. 231*b*. *before line* 16 *from below insert*: Rāghavapāṇḍavīya, p. xii*b*.
P. 236*a*. *after line* 6 *insert*: Sarvasmṛitisaṅgraha, p. xii*a*.

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A

CLASSIFIED INDEX

TO THE

SANSKRIT MSS. IN THE PALACE LIBRARY AT TANJORE.

FIRST SECTION.—VEDIC LITERATURE.

PART I.

SAMHITĀ AND BRĀHMAṆA, AND WORKS RELATING TO THEM AS TEXTS.

I.

I. ऋग्वेदः *Rig Veda.* **I.** 1.—Text.

A. *Samhitāpāṭha.* Edited by Dr. Aufrecht (I. S. vi. and vii.) in the Roman character; and with and without Sāyaṇa's C. by Dr. Max Müller.

(2,341) D. *Ashṭaka* i., *Adhyāya* 1, 14 ff. b—*a* 2, 16 ff. c—*a* 3, 17 ff. d—*a* 4, 18 ff. e—*a* 5, 18 ff. f—*a* 6, 18 ff. g—*a* 7, 20 ff. h—*a* 8, 20 ff.

(2,342) D. *Ashṭaka* ii., *Adhyāya* 1, 22 ff. b—*a* 2, 19 ff. c—*a* 3, 17 ff. d—*a* 4, 16 ff. e—*a* 5, 17 ff. f—*a* 6, 17 ff. g—*a* 7, 17 ff. h—*a* 8, 17 ff.

(2,343) D. *Ashṭaka* iii., *Adhyāya* 1, 19 ff. b—*a* 2, 16 ff. c—*a* 3, 17 ff. d—*a* 4, 17 ff. e—*a* 5, 17 ff. f—*a* 6, 17 ff. g—*a* 7, 17 ff. h—*a* 8, 18 ff.

(2,344) D. *Ashṭaka* iv., *Adhyāya* 1, 18 ff. b—*a* 2, 18 ff. c—*a* 3, 19 ff. d—*a* 4, 20 ff. e—*a* 5, 17 ff. f—*a* 6, 17 ff. g—*a* 7, 19 ff. h—*a* 8, 17 ff.

(2,345) D. *Ashṭaka* v., *Adhyāya* 1, 17 ff. b—*a* 2, 18 ff. c—*a* 3, 17 ff. d—*a* 4, 19 ff. e—*a* 5, 17 ff. f—*a* 6, 16 ff. g—*a* 7, 17 ff. h—*a* 8, 15 ff.

(2,346) D. *Ashṭaka* vi., *Adhyāya* 1, 17 ff. b—*a* 2, 17 ff. c—*a* 3, 21 ff. d—*a* 4, 26 ff. e—*a* 5, 15 ff. f—*a* 6, 17 ff. g—*a* 7 (Pav. *a* 1), 8 ff. h—*a* 8 (Pav. 2), 13 ff.

(2,347) D. *Ashṭaka* vii., *Adhyāya* 1 (Pav. 3), 13 ff. b—*a* 2 (Pav. 4), 9 ff. c—*a* 3, 18 ff. d—*a* 4, 17 ff. e—*a* 5, 18 ff. f—*a* 6, 8 ff. g—*a* 7, 16 ff. h—*a* 8, 16 ff.

(2,348) D. *Ashṭaka* viii., *Adhyāya* 1, 17 ff. b—*a* 2, 17 ff. c—*a* 3, 18 ff. d—*a* 4, 19 ff. e—*a* 5, 17 ff. f—*a* 6, 16 ff. g—*a* 7, 22 ff. h—*a* 8, 22 ff. This MS. (written about 1830) is accented throughout in red. The borders are illuminated with gold and flowers; on the first page of each chapter is a picture from the modern Hindu Mythology. All these ornaments are beautifully executed.

(2,349) D. *Ashṭakas* i.—iv. A similar MS., but the illuminations only extend to *a* 4 of A. iv.

(2,350) D. *Ashṭakas* iv.—viii. Not accented.

(2,351) D. *Ashṭakas* i.—iv. Accented.

(2,352) D. *Ashṭakas* v.—viii. Accented. Also fragments.

(2,353) D. *A.* vii. 3—8. Not accented.

(2,354) D. *A.* i., ii., iv.—viii. An old imperfect MS., much worn.

(2,362) Purushasūkta (*A.* viii. 4, 17, etc.) D. ff. 2. Accented.

(2,363) Do. D. ff. 4. White letters on a black ground.

(2,429) Extracts from the Ṛ. V.

(2,430) Do.

(2,432) to (2,441) Do.

(2,442) to (2,471) Do. These extracts consist of the *purushasūkta*, *pāvamānī* hymns, *çrīsūkta*, etc.

(8,969) Te. 25 ll. Unaccented. *M.* ix. 1, 1. ll. 1 and 2 are injured, and the MS. is a little worm-eaten.

II.—B. *Padapāṭha.* Edited in Dr. Max Müller's great edition of the Ṛ. V. with Sāyaṇa's C., and also in his separate edition of the text.

(2,355) D. *A.* i.—viii. An old and worn MS. *A.* ii. and v. are from another copy.

(2,356) D. *A.* i.—iii., v.—viii. Accented. *A.* ii., vi., and viii. are imperfect. This copy includes a second MS. of *A.* viii. (unaccented), which wants the beginning and end.

(2,357) D. complete, except *A.* vii., which is imperfect; partly accented. Much worn.

(2,358) D. i.—v. and 3 copies of vii. Only a few pages are accented. *A.* ii. is imperfect. In very bad condition.

(2,359) D. *A.* iii. (3 copies); iv. (3 copies); v. (2 copies); viii. (2 copies). Partly accented. More or less imperfect.

(8,966) Te. 241 ll. *A.* i.—iv. imperfect and unaccented. This MS. is so much worm-eaten and broken as to be quite useless.

(8,967) Gr. 349 ll. *A.* i.—viii. Unaccented. Last line broken. Worm-eaten in parts. Written about 1800.

(8,968) Gr. 119 ll. Vālakhilya hymns and *M.* vi. 63—end. The last few ll. are broken. Written about 1700.

2.—Works relating to the Text of the Ṛig Veda.

III.—a. प्रातिशाख्यम् *Çaunaka's Prātiçākhya.* This has been edited with a German translation by Dr. Max Müller, and with a French translation by M. Regnier.

(2,423) D. ff. 5. A fragment. (*P.* i. and ii.—10.)

IV.—aa. *Pārshadavyākhyā.* A commentary on the *Ṛ. V. Prātiçākhya* by *Uaṭa-(Uvaṭa)-Bhaṭṭa*, son of *Vajraṭa*, and an

inhabitant of Ānandapura (Benares?). In 18 *paṭalas*. The introduction has been given by Prof. Roth in his *Zur Literatur und Geschichte des Weda*, 1846; it attributes the work to *Vishṇumitra*, son of *Vedamitra*, but the colophon assigns it to *Ūaṭa*, who is also known as a commentator on the White Yajur Veda.[1] This C. is not the oldest; Prof. Eggeling (v. Preface to Dr. Max Müller's *Ṛigvedaprātiçākhya*) has discovered one which is certainly more ancient than *Ūaṭa's* work.

(2,417) D. ff. 239. Recent.
(2,418) D. ff. 223 (small). 12 *paṭalas* (or to the end of *a* ii.) only, and wants the introduction.
(2,419) D. 15 small ff. containing the commencement only (2 *vargas*).

V.—b. उपलेख: *Upalekha*. Edited by Dr. Pertsch. Treats of the Kramapāṭha.

(2,402) D. ff. 8.

VI.—*Upalekhabhāshya*, anon., recent, 300 granthas.

(2,402*) D. ff. 26.

VII.—c. सर्वानुक्रमणी *Sarvānukramaṇī*, attributed to *Kātyāyana*. This work contains first: 12 sections of *Paribhāshāḥ* which begin:

"Atha ṛigvedāmnāye çākalake sūktapratīka-ṛiksaṅkhyā-ṛishi-daivata-chandāṃsy anukramishyāmo. Yathopadeçaṃ. Na hy etajjñānam ṛite çrautasmārtakarmaprasiddhir. Mantrāṇāṃ brāhmaṇa ārsheyaç chandodaivatavijñānādhyāpanābhyāṃ. Sa çreyo 'dhigacchaty etābhyām evā'nevaṃvido yātayāmāni chandāṃsi bhavanti sthāṇuṃ va'rchati garte vā'padyate pramīyate vā pāpīyān bhavatī'ti vijñāte | 1 | Atha ṛishayaḥ çatārcina ādye maṇḍale" . . . These sections end: "iti paribhāshā samāptā." Next follows the text in 8 ashṭakas or 64 sections, beginning: "Agniṃ nava madhucchandā vaiçvāmitro vāyo vaiyavyaindravāyavamaitrāvaruṇās tṛicā."

These sections end: "tṛitīyā tṛishṭup (8)." About 570 granthas.[2]

(2,399) D. ff. 78. 8 lines to a page. Written about 1750. *Paribhāshā* f. 1. Text f. 8.
(2,400) D. ff. 22. The text only, breaking off in § 40. Recent.
(2,401) D. ff. 4. The text, beginning only.
(2,404) D. ff. 5. *Paribhāshāḥ* only.
(8,981) Te. ll. 23. Recent, but worm-eaten. Not very legible. Contains the 64 sections of text ll. 1—19, b; then follow 12 sections *Paribhāshāḥ*. Begin: "*Athā 'nuvākā* agnim īḷe purohitam." End: "*iti dvādaçakhaṇḍikaparibhāshāt(ḥ) pravarṇitā ata ūrdhvaṃ catu(ḥ)shashṭikhaṇḍikā tu pravarṇyate.*"

VIII.—cc. *Sarvānukramaṇīṭīkā*. The author's name does not appear.

(2,405) D. ff. 26. Recent. gr. 367. Begins:

"Caturmukhamukhāmbhojavanahaṃsavadhūr mama |
Mānase vasatāṃ nityaṃ çarvaçuklā sarasvatī | 1 |
Sacarācaramunimānye caturānanavadanavanahaṃsi |
Mama hṛidayakamalakoṭaragatavacaneshu vasa vāgdevi! | 2 |"

The introduction contains 9 similar çlokas; then begins the C.: "Atha ṛigvedāmnāye 'ti (°ya iti) tatrā 'yam athaçabda ānantaryamaṅgalâdikeshv artheshu drashṭavyo 'rthatrayasambhavāt. Iha katham idaṃ saṃbhavati tad ucyate. Atha ṛigvedasya adhītasya vedasya hi sāmarthyaphalasaṃvitsaye 'dam ārabhyata ity ānantaryārthaḥ; maṅgalārthatā svabhāvād eva; tathā co 'ktam "oṃkāraç cā 'thaçabdaçca," etc.

This fragment contains the C. on the *Paribhāshāḥ*, 12 sections.

[1] Weber's White Y. V., vol i. p. viii.
[2] Cfr. Verzeichniss, p. 11. A. S. L. 215 ffg.

There is another C. by *Shaḍguruçishya* which is called *Vedārthadīpikā*.[1] It is a work of great interest, but MSS. are very rare.

IX.—d. बैट्संख्या *Baiṭsaṅkhyā*.

Anukramaṇīs to the *Ṛig*, *Sāma*, and *Yajur Vedas* in which the numbers are expressed by letters certainly exist,[2] but they cannot be very old. The MSS. in this collection both contain a fragment of 5 lines—"*Pramanmahe* (I., 62, 1) jurphākhliphathasākaḍuḥ | *jane* (I., 69, 2, b) ghubhiḍaṃ-sāthaicau | ghoṭiçaṭhapathīgagiḥ | gaihisthādhala akarphāchīmaiḥ | cuphīkhyaḍādhanuṇiṭi ‖ o ‖ *idaṃ çreshṭaṃ* (I., 113, 1) jānūḍhyapīdapha akadharttijeḥ ‖ o ‖ *Sushumā 'yātaṃ* (I., 137, 1) chāvāççibhathaḍhaṇā ‖ *tā vāṃ* (I., 154, 6) Japogyavāmadiṅūṇī ‖ o ‖ *ni hotā* (II., 9, 1) ṅushuçmihalavunīteḥ ‖ o ‖ *mandasva* (II., 37, 1) ṅaumalayaçara ākabhūtargma ‖ *pra ye* (?) jīpaiṇmīrathavāṭhīṭhu ‖"

(2,397) D. f. 1. Recent.
(2,398) D. f. 1.

X.—e. *Pratīkas*.

(2,473) D. A. VI., 7. Imperfect.

XI.—f. निघण्टव: *Nighaṇṭu*. Edited by Dr. Roth.[3]

(2,384) a. D. ff. 13, b. Recent. Accented. Complete.
(2,386) D. ff. 20. Accented. Complete.

XII.—g. निरुक्तम् *Nirukta* by Yāska. Edited by Dr. Roth together with the last.

(8,975) Te. ll. 86. Recent, but worm-eaten. ll. 1—10 are much injured by damp.
(2,380) D. ff. 18. ch. 12 and pariçishṭa.
(2,381) D. ff. 30. last 2 ff. greater part illegible.
The Nighaṇṭu and Nirukta are usually taken as parts of one work.

XIII.—ff. *Nighaṇṭubhāshya* by *Devarājayajvan*. About 5,235 granthas. As the preface[4] gives some account of the later studies of the Brahmans in Vedic exegesis, I give it.

(2,385) D. 144 ff. 13 lines to a page. 18th century.

"Yajvā Raṅgeçapurī[5] paryantagrāmavāstavyaḥ |
Viracayati *Devarājo* naighaṇṭukakāṇḍanirvacanam | 6 ‖"

Bhagavatā *yāskena* samāmnāyaṃ naighaṇṭukanaigamadevatākāṇḍarūpeṇa vividhaṃ gavādidevapatnyantaṃ nirbruvatā naigamadevatākāṇḍapaṭhitāni padāni pratyekam upādāya niruktāni darçitāni nigamāni ca naighaṇṭukakāṇḍaparipaṭhitānāṃ tu gavādyapāre[6]-antānām ekacatvāriṃçacchatatrayādhikaṃ sahasraṃ sāmānyena "etāvanty asya sattvasya nāmadheyānī" 'ti vyākhyāya tatra pradarçya katicid eva niruktāni tathā 'pi kānicid eva darçitāni nigamāni anyāni tu granthavistarabhītyā sāmānye nirvacanalaxaṇasyo 'ktatvād buddhimadbhir nirvaktuṃ suçakānī 'ty abhiprāyeṇa co 'pexitāni. *Skandasvāmī* ca tata eva niruktam anujagāma. Tatra tu divaç cā 'dityasya ca sādhāraṇanāmāni svarādīni (i. 4) shaṭ; idamādīni (iii. 13) ca upamābhedād bhedanāmāni dvādaça; prapitve abhīke ityādīni shaḍviṃçatiç ca bhāshyakāreṇa bahuvaktavyatvāt prakaraṇa eva niruktāni *Skandasvāminā* ca vyākhyātāni. Ato 'nyeshāṃ yathākrameṇā 'nirukter nigamāpradarçanāc ca svarūpamātram apy adhyayanād evā 'vagantavyam. Tac cā 'dhyayanaṃ kaliyuge prāyeṇa vicchinnasaṃpradāyam āsīt. Teshu ca keshucid artheshu lekhakapramādādibhiḥ kānicit padāny adhikāny āsann anyeshu ca kānicin nyūnāni. Apareshu ca kānicid apahāya kānicid visrastāni, axarāṇi ca viparyastāni. Evaṃ vyākīrṇeshu koçeshu niyamaikabhūtasya

[1] Verzeichniss, p. 12 ffg.
[2] Catalogue, p. 49. The system of letter-notation has often been explained. See Z. d. D. M. G. xvii. 773, and my "Elements of S. Indian Palæography," pp. 59, 60.
[3] Yāska's *Nirukta* sammt den Nighaṇṭavas, 8vo. Göttingen, 1852.
[4] An abstract of this (in German) is given in Roth's Nirukta, p. xlix. ffg.
[5] Probably Seringapatam.
[6] Nigh. iii. 29.

pratipadanirvacananigamapradarçanaparasya kasyacid vyākhyānasyā 'bhāvān naighaṇṭukaṃ kāṇḍam utsannaprāyam āsīt. Tataç ca pāṭhasaṃçodhanārthaṃ bālānāṃ sugamatvāya ca tadgatānāṃ krameṇa pratipadaṃ nirvacananigamau pradarçayituṃ svarādīnī 'ti pūrvam uktasya prakaraṇatrayasya naigame devatākāṇḍagatānāṃ ca padānāṃ ca bhāshyakāreṇa niruktānāṃ *Skandasvāminā* kṛitavyākhyānānāṃ prakriyāyām unmīlayitavyam. Bahu vastu ca naighaṇṭukakāṇḍanirvacanānantaraṃ tad unmīlayituṃ cā 'yam asmatpariçramaḥ. Idaṃ ca svamanīshikayā na kriyate, kiṃtu naighaṇṭvāgateshv eva padeshv adhyardhaçatatrayamātrāṇi padāni bhāshyakāreṇai 'va tatra nigameshu prasaṅgān niruktāni; *Skandasvāminā* ca nigamavyākhyāneshv anyāni ca padāni çatadvayamātrāṇy upāttāni. Tena ca samāmnāyapaṭhitānāṃ padānām anyebhyo vyāvṛityarthaṃ kiṃcic cihnaṃ na kṛitam. Atas teshāṃ pāṭhaçuddhis tatrai 'va çuddhā. Anyeshāṃ ca pad(ān)ām asmatkule samāmnāyādhyayanasya vicchedāt çrī-*Veṅkaṭācāryatanayasya Mādhavasya* bhāshyakṛitau nāmānukramaṇyā 'khyānānukramaṇyā nipātānukramaṇyā nirvacanānukramaṇyā tadīyasya bhāshyasya ca bahuçaḥ paryālocanād bahudeçasamānītabahukoçanirīxaṇāc ca pāṭhaḥ saṃçodhitaḥ, nirvacanaṃ ca niruktam. *Skandasvāmikṛitāṃ* niruktaṭīkāṃ, *Skandasvāmibhavasvāmi-guhadeva-çrīnivāsa-mādhavadeva-ūvaṭa-bhaṭṭabhāskaramiçra-bharatasvāmy*[1] ādiviracitāni vedabhāshyāṇi *pāṇinīyaṃ* vyākaraṇaṃ viçeshata uṇāditadvṛitti*xīrasvāmy-anantācāryādi*kṛitanighaṇṭuvyākhyā *bhojarājīyaṃ* vyākaraṇaṃ *kamalanayanīya*nikhilapadarājīç ca nirīxya kriyate tatra cā 'smadvyākhyeyānāṃ tatra dṛishṭānāṃ tadgranthaç ca tataç ca nirvacanam upādāya tad evā 'smatprakaraṇānurūpaṃ cet tadval likhyate. Ananurūpaṃ tu kiṃcid vipariṇamayya, anyeshāṃ ca katipayānāṃ niruktakāroktanirvacanasāmānyalaxaṇaṃ anusṛitya niruktiḥ kriyate. Nigamaç ca daxiṇāpathanivāsibhir adhīteshu vedeshu paridṛiçyamānas tattadbhāshyāṇi nirīxya tatra tatra pradarçyate. Adṛishṭanigamānāṃ ca padānāṃ ca bahuvedavidbhir nigamā anveshyāḥ; ato 'smābhir yathāmati pradarçitau pratipadanirvacananigamau vidvāṃso buddhyā nirūpya çukabhāshitavan manasi kurvantu. 'Athā 'to 'nukramishyāma 'ityādinirukte tasya ṭīkāyāṃ ca naighaṇṭukakāṇḍavishayam uktaṃ tat sarvaṃ tatrai 'va drashṭavyam. Ādita ekaviṃçatiḥ pṛithivīnāmadheyāni—"gauḥ," etc.

Naigamakāṇḍanirvacanavyākhyā—f. 113. Atha naighaṇṭukakāṇḍe nigamakāṇḍaṃ vyākhyāsyate—jahā—hanter liḍ uttamaikavacanena liḍ dvirvacane, etc.

Devatākāṇḍanirvacanavyākhyā—f. 132, b. Api devatākāṇḍanirvacanaṃ vyākhyāsyate—agniḥ—agropapadān nayateḥ, etc.

XIV.—gg. *Niruktavṛitti* by *Durgācārya* of *Jambumārgāçrama*,[2] in 18 (really 12) *adhyāyas*, gr. 15,050.

A C. on the Nirukta of Yāska, and thus a continuation of the last.

(2,379) D. begins:

"Āditaḥ pāṇinī(yaṃ) tu çīxā jyotis tataç chandaḥ |
Pañcādhyāyī nighaṇṭoç ca niruktam upari sthitam ||
Praṇamya tat pravaxyāmi rudrāyā 'mṛitatejase |
Sa me diçatu suprīto vāg(gh)ṛidayo 'çishṭasaṃmatim ||

Samāmnāyaḥ samāmnātaḥ sa vyākhyātavyaḥ. Atha kimarthaṃ vedo vedaṅgāni ca pravṛittāni?" etc.

In this MS. there is great confusion in the numbering of the chapters. The first chapter, which is divided into 6 pādas, is erroneously numbered as *a* 1—6—ff. 99. Recent.

a 2 (in the MS. 7) ff. 35.
a 3 (———— 8) ff. 42.
a 4 (———— 9) ff. 36. 10 is numbered twice.
a 5 (———— 10) ff. 50.
a 6 (———— 11) ff. 51. Written Saṃv. 1820.
a 7 (———— 12) ff. 48. *a* 8 (———— 13) ff. 19.
a 9 (———— 14) ff. 14. *a* 10 (———— 15) ff. 23.
a 11 (in the MS. 16) ff. 19. *a* 12 (—17, 18) ff. 22. Except *a* 1, this MS. belongs to the latter half of the 18th century. The ff. of the original from which it was copied appear (in one or two places) to have been in disorder. It is a bad transcript of a good original MS.

XV.—h. A short treatise on Ṛ. V. accentuation, with examples, resembling the 'laxaṇa' tracts which belong to the Black Y. V.

(2,426) D. ff. 7. gr. 100. Begins:

"Yāni yadi yadā yūyaṃ yasya tasya hi yad yathā |
Yanti yenā 'çniyo yāṃç ca dṛishṭodāttaṃ padam bhavet ||"
etc.

XVI.—j.

(2,425) D. ff. 12. A tract in 8 sections without name. Appears to refer to the Ṛ. V. phonology; but it is quite unintelligible without a commentary. Recent. Begins: "Madhvaḥ pītvā dadhyuxam iti dve sacemahi (1) prataraṃ makārāntaṃ pratiraṃ nakārāntaṃ |"

(2,403) D. ff. 10. A collection of Ṛig verses, which differ from one another but slightly.

XVII.—k. छन्दोमंजरी *Chandomañjarī*. gr. 56.

(2,395) D. ff. 7. Recent. Begins: "Athā 'tijagatyādisaptavarge pādaviçeshā anukramaṇyantaroktā ucyante. Pādā atijagatyaṃ tu trayaḥ dvādaçakāḥ parau," etc. 5 çlokas, then follow examples of common Vedic metres all taken from the Ṛ. V.

XVIII.—l. जटोदाहरणम् *Jaṭodāharaṇa*. Author's name not mentioned. Examples of the effect of rules of *Sandhi* in forming the *jaṭā* text of the Ṛ. V.

(2,396) D. 2. ff. Wants the end. Begins: "Ayaṃ devāya devāyā 'yaṃ devāya. *Shatvodāharaṇam*—tābhir ū shu sūtābhis tābhir ū shu. *Ṇatvodāharaṇam*—purupriyā ṇo naḥ purupriyā purupriyā ṇaḥ. *Rephādinatvodāharaṇam*—pra vidvān pitṛiyāṇāṃ pitṛiyāṇāṃ—pra vidvān pitṛiyāṇāṃ," etc.[1]

XIX.—m. जटापटलः *Jaṭāpaṭala*. Not that edited by Dr. Thibaut.

(2,389) *b*. (ff. 3—5) D. Recent.

XX.—n. स्वरांकुशः *Svarāṅkuça* by *Jayanta* (21 çlokas).

(2,389) *d*. (ff. 1—3) D. Recent. This is in the Bodleian, see Aufrecht's "Catalogus," p. 405 *b*. It probably is of the 17th century A.D.

XXI.—o. क्रमरत्नम् *Kramaratna*.[2] Author's name not mentioned. 86 çlokas.

(2,393) D. ff. 8. Begins:

"Vināyakaṃ vidhātāraṃ mādhavaṃ ca çivaṃ gurum |
Natve 'daṃ laxaṇaṃ vaxye nāmnā ratnaṃ kramasya tu ||
Kādīnāṃ pañcavargāṇāṃ prathamāç ca tṛitīyakāḥ |
Ṇaçayoḥ shanavarjāç ca varṇā(ḥ) syuç ca traya(s)trayaḥ ||"
(2,394) D. ff. 9.

3.—Commentaries on the Ṛig Veda.

XXII.—*Ṛigvedabhāshya* by *Sāyaṇācārya*. Edited with the text by Dr. Max Müller. The first chapter also by Dr. Roer in the B. I.

(2,360) a. D. 594 ff. *Ashṭaka* i. Recent.
b. D. 325 ff. *Ashṭaka* ii. Recent.

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[1] *Bharatasvāmin* wrote at Seringapatam about 1280—1300 a C. on the *Sāmaveda*. Catalogue, p. 39 and below. *Bhaṭṭabhāskara* wrote a C. on the Black Yajur Veda, its Brāhmaṇa, and Āraṇyaka. *Bhavasvāmin's* C. on the *Baudhāyanakalpasūtra* yet exists. Catalogue, p. 24 and below.

[2] There is a place so called near Trichinopoly.

[1] Cf. 'Das Jaṭāpaṭala' . . . herausgegeben von Dr. G. Thibaut, 1870. With reference to the editor's remarks (on p. 8) respecting the authorship of the work, it may be added that in Southern India it is sometimes attributed to *Vyāḍi*.

[2] Catalogue, p. 6, No. V. A misprint in the name has been overlooked.

(2,361) D. 202 ff. *Ashṭaka* i., *Adhyāya* 1. Ends abruptly in Varga 16.

(2,365) D. *Ashṭaka* iii., *a* 1—73 ff. *a* 2—48 ff. *a* 3—62 ff. *a* 4—58 ff. *a* 5—40 ff. *a* 6—33 ff. *a* 7—25 ff. *a* 8—40 ff.

(2,366) D. *Ashṭaka* iv., *a* 1—34 ff. *a* 2—30 ff. *a* 3—35 ff. *a* 4—32 ff. *a* 5—51 ff. *a* 6—27 ff. *a* 7—53 ff. *a* 8—42 ff.

(2,367) D. *Ashṭaka* v., *a* 1—36 ff. *a* 2—33 ff. *a* 3—34 ff. *a* 4—35 ff. *a* 5—34 ff. *a* 6—34 ff. *a* 7—39 ff. *a* 8—33 ff. Written Saṃv. 1846.

(2,368) D. *Ashṭaka* vi., *a* 1—38 ff. *a* 2—43 ff. *a* 3—35 ff. *a* 4—35 ff. *a* 5—34 ff. *a* 6—50 ff. *a* 7—33 ff. *a* 8—30 ff.

(2,369) D. *Ashṭaka* vii., *a* 1—22 ff. *a* 2—30 ff. *a* 3—31 ff. *a* 4—24 ff. *a* 5—35 ff. *a* 6—32 ff. (wants end) *a* 7—33 ff. *a* 8—26 ff.

(2,370) D. *Ashṭaka* viii., *a* 1—32 ff. *a* 2—32 ff. *a* 3—36 ff. *a* 4—33 ff. *a* 5—47 ff. *a* 6—48 ff. *a* 7—69 ff. *a* 8—47 ff.

(2,539) D. 8 ff. worn. C. on Çrīsūkta ('*Hiranyakarṇam,*' etc. i., 122, 14).

(8,980) Te. 146 ll. 69—71 left blank. A few lacunae. *Ashṭaka* viii., to 6, 2. Written about 1750. The first and last ll. are slightly injured.

As far as I have been able to examine these MSS., they all belong to the defective classes described by Prof. Max Müller.

XXIII.—*Ṛigartharatnamālā.* The author's name is not mentioned. The above name (as given in the text) appears to be preferable to the title *Gūḍhārtharatnamālā*, which is on the outer leaf.

(8,979) Te. 44 ll. 6—10 lines on a side. Written in a small and illegible hand. The first 5 ll. have the right ends broken off, and the MS. (though certainly recent) is much worm-eaten. Contains *Ashṭaka* i., *Adhyāya* 1, and a few lines at the beginning of *a* 2 (begins l. 43). The beginning is as follows: "Iha khalu saṃsārapārāvārapāraṃ j(i)gamishatāṃ mumuxāṇām arthanīyasya bhagavatprasādasya tajjñānam antareṇā 'sambhavāt tajjñānārthaṃ pravṛittā api Vedā apravṛittivi-prati . . . ? . . . tatas teshām bhagavatparatvaprakārapradarçanārthaṃ sajjanānujighṛixur bhagavān *Anartamuniḥ*[1] kāsāṃcid ṛicāṃ bhāshyam acīklṛipat: tad bhāshyam apy atigahanārthatvān mandais sukhena jñātuṃ na çakyata iti para . . ." etc. As the author considers the Ṛ. V. to teach Nārāyaṇa to be the Supreme Being, this C. cannot be old.

The C. on the text begins l. 2. It is very concise. The MS. is in such bad order, that it is not possible to give a specimen of it; almost every line being injured.

On l. 16 *Sarvajñaçikhāmaṇi-Bhāshyakṛit* is quoted.

II.—Brāhmaṇas, etc., of the Ṛig Veda.[2]

XXIV.—ऐतरेयब्राह्मणम् *Aitareyabrāhmaṇa.* Edited and translated by Dr. Haug, 2 vols., Bombay, 1863. The 1st section with a translation is also given in A. S. L. pp. 390—405, v. also I. S. ii. s. 111—123 (Die Sage von Çunaḥçepha, von R. Roth) and Streiter, 'De Çunaḥçepo dissertatio.'

(2,371) D. ff. 53, 57, 65, 61, 58, 58, 59, and 34. This copy is made up of fragments of different MSS. The last section is much worn.

(2,372) D. ff. 30, 41, 43, 1, 7, 10—13, 15, 16, 19—22, 24, 26, 27, 30, 45, 36, 18, and 24 (wants end).

(2,373) D. ff. 35, 40, 45, 32, 81, 32, 50 (imperfect), and 10 (wants end). This is made up of fragments from several MSS.

(2,374) D. ff. 78. *Pañcikā* 3.

(2,375) D. ff. 55. *P.* 3—*kh.* 50. Wants conclusion. Worn.

(2,376) D. ff. 14 and f. 21. *P.* 6, *a* 1—4. Very defective.

(2,377) D. ff. 38. *P.* 7—to *kh.* 29.

(8,970) Te. 109 ll. Written about the end of the 18th century. A few lacunae and f. 80 is injured.

P. 1—1, 2—15, 3—20, 4—47, 5—59, 6—76, 7—88, b, 8—100.

(8,971) Gr. 184 ll. Written about 1750. Much worm-eaten.

(8,972) Gr. ll. 2—77. *P.* iii., 4 (end)—vi., 2 (imperfect).

XXV.—*Aitareyabrāhmaṇabhāshya* by *Sāyaṇa.* About 16,300 gr.

(2,378) D. ff. 68, 63, 101, 57, 67, 57, 67, and 46; the pages in each *pañcikā* being numbered from the beginning of the section. A recent (c. 1825) but fairly correct N. Indian MS. Begins:

"Vāgīçādyāḥ, etc. . . . vedārthaṃ vaktum udyataḥ (4). Nanu ko 'yaṃ vedo nāma? ke vā tasya vishayaprayojanasambandhādhikāriṇaḥ? kathaṃ vā tasya prāmāṇyam? iha khalu etasmin sarvasminn asati vedo 'vyākhyānayogyo bhavati. Atro 'cyate: ishṭaprāptyanishṭaparihārayor alaukikam upāyaṃ yo grantho vedayati sa vedaḥ," etc.

The legend invented to account for the name *Aitareya*[1] is given as follows:—"Pravṛittasya tu brāhmaṇasyai 'tarayakatve saṃpradāyavida etām ākhyāyikām ācaxate: kasyacit khalu maharsher bahvyaḥ patnyo vidyante, tāsāṃ madhye kasyāçcid *itare* 'ti nāmadheyam; *itarāyāḥ* putro *mahidāsākhyaḥ* kumāraḥ; etac cā *'raṇyakāṇḍe* samāmnāyate: "etad dha sma vai 'tad vidvān *mahi(d)āsa aitareyaḥ;*" tadīyasya tu pitur bhāryāntaraputreshu eva snehātiçayaḥ, na tu *mahidāse*. Tataḥ kasyāṃcid yajñasabhāyāṃ taṃ *mahidāsam* avajñāyā 'nyān putrān svotsaṅge sthāpayām āsa: tadānīṃ khinnavadanaṃ *mahidāsam* avagatye *'tarākhyā* tanmātā svakīyakuladevatāṃ bhūmim anusasmāra; sā ca bhūmir devatā divyamūrttidharā satī, yajñasabhāyāṃ samāgatya *mahidāsāya* divyaṃ siṃhāsanaṃ datvā, tatrai 'nam upaveçya, sarveshv api kumāreshu pāṇḍityādhikyam avagamayyai 'tad brāhmaṇapratibhāsanarūpaṃ varaṃ dadau. Tadanugrahāt tasya *mahidāsāya* manasā 'agnir vai . . . avama'-ityādikaṃ, 'stṛiṇuta'-ityantaṃ catvāriṃçadadhyāyopetaṃ brāhmaṇaṃ prādar abhūt; tata ūrdhvam —'atha mahāvratam'-ityādikam 'ācāryā'-'ityantam āraṇyakavratarūpaṃ ca brāhmaṇam āvir abhūd iti.

XXVI.—ऐतरेयारण्यकम् *Āitareyāraṇyaka;* 5 *Āraṇyakas.* *Ā.* I. contains *adhyāyas* 5; ii—*a* 7; iii—*a* 2; iv—*a* 1; v—*a* 3. There is a C. on this by Sāyaṇa. A Gr. MS. of the beginning of it is in the Library of R. Asiatic Society of London. Çankara has commented ii. and iii. (*Aitareyopanishad*). An edition of the text and C. has been commenced in the *Bibliotheca Indica,* with the aid of transcripts of some of these MSS.

(2,382) D. ff. 80. A recent transcript.

(2,383) D. ff. 70.

(2,420) D. ff. 69. A recent transcript.

(2,421) D. ff. 72.

(2,424) D. ff. 67. With a few Yajur Veda texts as a preface.

(2,427) D. ff. 2. A fragment of ār. iv.

(2,428) D. ff. 2. do.

(5,827) D. ff. 46. Very much worn; wants end.

(6,449) D. ff. 77. Recent; many blanks.

(6,450) D. ff. 32. Recent.

(8,972) Te. ll. 32, 4—6 lines on a side. Written about 1780. Much injured. Begins:

'*Agna ilā*' nama ṛishibhyo mantrakṛitibhyo mantrapatibhyo namo vo astu. Very incorrectly and carelessly copied. Ends abruptly.

(8,973) Gr. ll. 55. Written about 1780.

(8,974) Gr. ll. 86. Written about 1720.

[1] MS. Ānarthamuni (!). It appears from Verzeichniss, p. 27 (No. 106), that one *Varadattasuta Ānartīya* commented the *Çāṅkhāyanaçrautasūtra*, and this is probably the writer here alluded to. It seems to me not unlikely that this MS. (described above) is a fragment of Mahīdhara's C. on the Rigveda ("Catalogue of Sanskrit MSS. existing in Oudh," pp. 2, 3 of Fasc. i.). There is no other Commentary (except perhaps Ātmānanda's, which is in the I. O. Library) that I can suggest. I have, however, not seen either.

[2] The *Upanishads* which form parts of *Brāhmaṇas* and *Āraṇyakas* are described with the other *Upanishads.*

[1] *Vide* the remarks of Dr. Max Müller in A. S. L., pp. 336-7.

III.—Ṛigvidhāna.

XXVII.—ऋग्विधानम् (ज्येष्ठं) *Ṛigvidhāna* (*Jyeshṭha*) 2 *adhyāyas*, on *tapas*, and *prāyaçcitta*.

Begins:

"Çrīçaunaka uvāca ||
Niyatir na hi vedānāṃ mantrāṇāṃ kalidoshataḥ |
Kalidoshanivṛityarthaṃ dhārmikāç cakrire dvijāḥ ||"

(355) D. ff. 37. 8 lines to a page. Written Saṃv. 1722.
(356) D. ff. 29. A recent transcript. S. Indian.

XXVIII.—ऋग्विधानम् (कनिष्ठं) *Ṛigvidhāna* (*Kanishṭha*).

(357) D. ff. 35. 11 lines to a page. Written about 1750. Begins: "Svayaṃbhuve brahmaṇe viçvagoptre namas kṛi (sic!) cāṃ mantradṛigbhyas tathai 'va | vivaxur asmy ṛigvidhānaṃ purāṇaṃ purā dṛishṭam ṛishibhir mantradṛigbhiḥ." Four *adhyāyas* in *çlokas*. Use of *ṛic* verses repeated many times to obtain desired objects.

Regarding these two tracts see "Verzeichniss," pp. 31—2.

II. a.

XXIX.—कृष्णयजुर्वेदः *Kṛishṇa Yajur Veda*. **I.** 1.—Text.

A. *Saṃhitāpāṭha*.

(2,474) D. Pages not numbered. Complete. Accented. Recent. Ornamented.
(2,475) D. ff. 103, 84, 51, 69, 90, 74, 67. Written Çaka 1722—1757. A good MS.
(2,483) D. ff. A MS similar to the first. Accented.
(8,982) Gr. 296 ll. An old and complete MS., but much worm-eaten, and a few ll. are injured. Not accented.
(8,983) Gr. 76 ll., *kāṇḍa* i. Not accented.
(8,990) Gr. ll. 57, *k.* i. Breaks off in *pr.* 8, § 42. Imperfect and worm-eaten.
(8,994) Gr. ll. 60, *k.* i. Worm-eaten. A few ll. broken.
(8,995) Gr. ll. 63, *k.* i. Breaks off in *pr.* 8, § 28. Recent.
(8,984) b. Te. 90 ll., *k.* ii. Not accented.
(8,991) Gr. ll. 34, *k.* ii. Do. So much injured as to be useless.
(8,996) Gr. ll. 52—103, *k.* ii. An old MS. in good order. Not accented.
(8,997) Gr. ll. 61—116, *k.* ii. A little worm-eaten. Not accented. This is a continuation of 8,994.
(8,998) Gr. ll. 79—143, *k.* ii., *pr.* 41, § 63, as far as *pr.* 6, § 70. Recent. Not accented.
(8,999) Gr. ll. 51—118, *k.* ii. as far as *pr.* 6, § 35. Not accented.
(8,985) Gr. ll. 144—191, *k.* iii., as far as *pr.* 5, § 36. Complete, except a line or two. Not accented.
(8,992) Gr. ll. 47, *k.* iii. Recent. Not accented.
(9,000) Gr. ll. 43, *k* iii. Written about 1700. Not accented.
(9,001) Gr. ll. 38, *k.* iii. Not accented.
(9,002) Gr. ll. 117—159, *k.* iii. A continuation of 8,997. Not accented.
(9,003) Gr. ll. 21, *k.* iii. Not accented. Much broken.
(8,986) Gr. ll. 59, *k.* iv. Not accented.
(8,993) Gr. ll. 185, *kk.* iv.—vii. Imperfect and much damaged. Not accented.
(9,004) Gr. ll. 39—100, *k.* iv. Recent and not accented. l. 1 is injured.
(9,005) Gr. ll. 29, *k.* iv. Wants beginning; so much damaged as to be useless.
(9,006) Gr. ll. 56—65, *k.* iv., *pr.* 1. Recent and not accented.
(9,007) Gr. ll. 11, *k.* iv., *pr.* 1. Much damaged.
(8,987) Gr. ll. 48, *k.* v. Not accented. Damaged and imperfect.
(8,988) Gr. ll. 55, *k.* vi. Not accented. Damaged.
(8,989) Gr. ll. 382—424, *k.* vii. Not accented.
(2,364) D. ff. 12. *Rudrādhyāya* (iv. 5, 1 ffg.).
(2,488) D. ff. 18. Do.
(2,489–97) Do. Various copies; more or less imperfect.
(2,499) D. ff. 24. *Çatarudriyamahānyāsa*.
(2,502–3) D. ff. 11. *Pañcāngarudranyāsa*.
(2,505) (9,008—12, 9,081). Various fragments of the B. Y. V. in D. and Gr., chiefly *Çatarudriya*.
(9,048) Gr. ll. 17. Recent, *k.* iii. 3, 1—6.
(9,121) Gr. extracts from the B. Y. V.

As the *Grantha* character is little suited to the extreme nicety of Vedic spelling, these MSS. will give no aid in that respect to editors; but it is likely that they may furnish an authentic v. l. here and there.

XXX.—B. *Padapāṭha*.

(2,476) D. ff. 64, 71, 43, 59, 80, 69, 59. Not accented. Written Saṃv. 1754.
(2,477) D. ff. 181 *k.* v. Accented. The edges have been injured by white ants.

Pada texts of the B. Y. V. are not uncommon in Southern India, though there is not a single specimen written on olais in this library.

2.—Works relating to the Text of the Kṛishṇa Yajur Veda.

XXXI.—a. तैत्तिरीयप्रातिशाख्यम् *Taittirīyaprātiçākhya*. This has been edited and translated by Professor Whitney (in the Journal of the American Oriental Society), in the most perfect manner; it has also been reprinted in the B. I.

(9,076) b. Te. ll. 100—108. An old and good MS., written about 1650; but as it is not inked, it is difficult to read.
(9,074) J. Gr. 24. First 2 ll. much injured.

XXXII.—aa. *Tribhāshyaratna*, a C. on the Taittirīya *prātiçākhya*.

(9,076) a. Te. ll. 99. See the remark regarding the last MS. but one. *Pr.* ii. begins C. 69.
(9,077) Gr. ll. 70. Contains as far as *pr.* 1, *adhyāya* 8, only. Written about 1750. Not inked.

XXXIII.—b. संहिताशमानलचणम् *Saṃhitāçamānalaxaṇa*.

(9,074) a. Gr. ll. 1—4, b.
(9,076) c. Te. ll. 109 ffg. Examples follow the text.

XXXIV.—c. विलंख्यलचणम् (?) *Vilaṅkhyalaxaṇa* (?) by Nārāyaṇa.

(9,074) b. Gr. ll. 4, b—9. The text explains the meaning of *Vilaṅkhya* (in some MSS. *Vilaṅghya*) as—

"Ekāraikāravarṇau yau saṃhitāyāṃ vikāriṇau |
Tadantāni vilaṅkhyāny ucyante vidvattamaiḥ ||"

XXXV.—d. नपरतपरलचणम् *Naparataparalaxaṇa*.

(9,074) c. Gr. ll. 9—13.
(9,076) Te. ll. 120. Unfinished. Slightly different from the former.

XXXVI.—e. अवर्णिलचणम् *Avarṇilaxaṇa*.

(9,074) d. Gr. ll. 13 b—19.

XXXVII.—ee. *Avarṇivyākhyāna*. Anon.

(9,075) a. Gr. ll. 3—22. An old MS. (about 1600), and much broken.

XXXVIII.—f. अनिंग्यलचणम् *Aniṅgyalaxaṇa*. According to the next work, *Aniṅgya* means *bhāgapadam* (Aniṅgyam ity api bhāgapadam ucyate na tv asamāsapadam; saty api samāsatve çacīpatir bṛihaspatir ityādīnām aniṅgyatvāt). Cf. Prof. Whitney's remarks (Taitt. Prātiçākhya, i. 48, p. 36).

(9,074) d. Gr. ll. 19—30.

XXXIX.—ff. *Aniṅgyavyākhyāna.* Anon.

(9,075) b. Gr. ll. 23—77 (?). Greatly injured.

These tracts are intended to assist learners of the Krama and Jaṭā, etc., pāṭha, and give lists of words which in those texts are affected in certain ways. I have given the paribhāshā and first lines of these tracts already—*v.* Catalogue, pp. 10—12. The C. on the *Çamānalaxaṇa* explains *Çamāna* as *Visarjanīyalopino vaidikasya padasya pūrvācāryakṛitā saṃjñā.* Iṅgya and Aniṅgya are also written īṅgya and anīṅgya. MSS. of the above tracts are in the India Office Library (in London).

Pratīkas of B. Y. V. Texts.

XL.—g.

(9,079) Gr. ll. 24.
(9,080) Gr. ll. 39 and 22.
(8,984) Te. 14 ll. Partly alphabetically arranged, but the places where the texts occur are not mentioned.

3.—Commentaries on the Saṃhitā of the B. Y. V.

XLI.—a. *Jñānayajña* by *Kauçika Bhaṭṭa Bhāskaramiçra.* As the only MS. in Europe is defective at the beginning,[1] I give the introduction from 2,481 with the vv. ll. in 9,035.

"Īçānaḥ sarvavidyānāṃ bhūtānām īçvaraḥ paraḥ |
Punātu sarvadā yushmān çabdabrahmatanuḥ[2] çivaḥ ||
Yad adhītam avijñātaṃ nigadenai 'va çabdyate |
Anagnāv iva çushkaidho na taj jvalati karhicit ||"

Kiṃ ca "sthāṇur ayaṃ bhāraharaḥ kilā 'bhūd adhītya vedaṃ na vijānāti yo 'rtham | yo'rthajña it sakalaṃ bhadram açnute sa nākam eti jñānavidhūtapāpme" 'ti | "svādhyāyo 'dhyetavya" iti vidhinā cā 'rthajñānaparyantam adhya(ya)naṃ vidhīyata iti nyāyasiddham | çrūyate ca "yad eva vidyayā kṛitaṃ tad eva vīryavattaraṃ bhavati ya u cai 'vam evaṃ[3] vede 'ti ca" mantrāḥ punar aviditārthā nā 'nushṭheyārthaprakāçanasamarthāḥ | tasmāt pratipannavedārtho 'nushṭhānābhilashitāni karmaphalāni prāpnoti na ca pratyavaitī 'ti vedārthaḥ pratipattavyaḥ | Atra *manuḥ.*

"Sainapatyaṃ ca rājyaṃ ca daṇḍanetṛitvam eva ca |
Sarvalokādhipatyaṃ ca vedaçāstravid arhati iti ||"
(xii., 100).

Atra ca—

"Itihāsapurāṇajñaḥ padavākyapramāṇavit |
Aṅgopakāravedī ca vedārthaṃ jñātum arhati iti ||"

Anevaṃvidhā alpaçrutā nā 'dhikriyante |

"Mantrāṇāṃ viniyogam āgamavidhiṃ chandā(ṃ)sy ṛishiṃ devataṃ |
Kāṇḍ(a)rshīn nigamaṃ niruktam itihāsākhyāyikābrāhmaṇam ||
Vākyārthasvarūpam arthamanananyāyāṃç ca vaxye pṛithak |
Çabdānām anasūyava(ḥ) sumanasaḥ çṛiṇvantu jijñāsavaḥ ||
Etaiḥ shoḍaçabhiç ca tatvaviditaḥ pu(ṃ)sāṃ bhavec chreyase |
Vedārthaḥ sashaḍaṅga eva khalu so 'dhyeya(ḥ) çrutau codyate ||
Vākyārthaikaparāṇy adhītya ca *Bhavasvāmy*ādibhāshyāṇy ato |
Bhāshyaṃ sārvapāthīnam etad adhunā sarvīyam ārabhyate ||"

Tasmāt—

"Praṇamya (ç)irasā 'cāryān *Bodhāyana*puraḥsarān |
Vyākhyā cā 'dhvaryuvedasya yathāmati viracyate ||"

"Yo ha vā aviditārsheyacchandodaivatabrāhmaṇena mantreṇa yajati yājayati vā sthāṇuṃ va 'rchati gartaṃ vā 'padyate pra vā mīyate, pāpīyān bhavati, yātayāmāny asya chandāṃsi bhavanti"[4] | Atha—"yo mantre mantre veda sa sarvam āyur etī" 'tyādidarçanāt pratimantram ārsheyādīni jñātavyāni | tatra mantrāṇām ṛishir drashṭā; axarasaṅkhyāviçeshaṃ chandaḥ; mantravācyārtho devatā; viniyojakam brāhmaṇam | tatrai 'kai 'va mahatī devatā, agnivāyusūryādirūpeṇa vibhaktā, sarvatra dhyātavyā | tāsāṃ vibhūtayaḥ pṛithivyantarīxadyusthānā anyā devatā iti *nairuktāḥ* | tāç ca pratimantraṃ lingair viniyogena ca gamyanta eve 'ti na tāsāṃ pṛithagabhidhānāya prayāsyāmaḥ | ṛishayaḥ prajāpatyādayaḥ pratikāṇḍaṃ bhidyante te ca homatarpaṇārthaṃ ca jñātavyāḥ | yathā 'huḥ—

"Atha kāṇḍarsh(ī)n etān udakāñjalibhiḥ çuciḥ |
Avyagras tarpayen nityam annaiḥ parvāshṭamīshu ca ||
Kāṇḍopākaraṇeshv etān purastāt sadasaspateḥ |
Juhuyāt kāṇḍasamāptau; çrutir eshā sanātanī ||"[1]

Tatra prajāpater nava kāṇḍāni, pauroḍāçikaṃ y[illegible]uaṃ hotāra ishṭihautraṃ caturṇāṃ brāhmaṇāni pitṛimedhaç [illegible] 'ti | somasya nava kāṇḍāni, adhvaragrahādāxiṇāni teshāṃ trayāṇāṃ brāhmaṇam ekaṃ, vājapeyas, tasya ca brāhmaṇaṃ savaḥ-çukriyaṃ-namo-vāca-ityādikaṃ tasya brāhmaṇam iti | agnes sapta kāṇḍāni, agnyādheyam punarādheyam agnyupasthānam agnis tasya brāhmaṇaṃ sāvitrāṇī-'tyādi tasyai 'va dvitīyaṃ brāhmaṇaṃ yad-ekene-'tyādi agnihotrabrāhmaṇam iti | viçveshāṃ devānā(ṃ) shoḍaça kāṇḍāni; rājasūyaṃ tasya ca brāhmaṇaṃ, kāṃyāḥ paçavaḥ kāmyā ishṭaya upānuvākyaṃ, prajāpatir-akāmayate-'ti pañcapraçnakaṃ yājyāçvamedhas tasya ca brāhmaṇaṃ, sattrāṇi upahomasūktāni naxatreshṭayaḥ sautrāmaṇy achidrāṇi paçuhautraṃ purushamedha iti. Sāṃhitīnām upanishadāṃ sāhityam upanishada ṛishayaḥ çaṃ no mitra 'ityādīnāṃ, yājñikīnām upanishadāṃ yājñikyaḥ aṃbhasy-apāra-ityādīnāṃ, vāruṇīnāṃ vāruṇyaḥ saha-nāv-avatv-ityādīnām ity evaṃ *tittiri*çākhāyāç catuççatvāriṃçat kāṇḍāni. Atha kāṭhakakāṇḍāny ashṭau havyavāḍādīnām, atra havyavāhaç catvāri kāṇḍāni sāvitracityaṃ nāciketacityaṃ cāturhotracityaṃ vaiçvaçṛijacityam iti. Athā' ruṇaketukacityasya aruṇāḥ kāṇḍarshayaḥ. Atha viçveshāṃ devānāṃ dve kāṇḍe divaḥçyenīshṭayaḥ, tubhyaṃ devebhya ity anuvākāv apādyeshṭayas—'tapasā devebhya'-ity anuvākau. Atha svādhyāyabrāhmaṇasya svayambhūr ṛishiḥ. Athai 'kāgnikāṇḍam pra yugme'-ti praçnadvayaṃ vaiçvadevāgnimantrāç ca tasya viçve devā ṛishayaḥ. Atra ca kāṇḍānāṃ saṅkīrṇatve 'pi yathāmnāyam evā' dhyeyaṃ sārasvatatvād asya pāṭhasya. Sarasvatī svasutāya sārasvatāya imaṃ pāṭham upadideça | sa ca sarvavidyānidhir amum eva pāṭham adhyaishṭa; tasmād anatikramaṇīya iti pūrvaṃ bhagavatā *vyāsena* jagadupakārārtham ekībhūya sthitā vedā vyastāḥ, çākhāç ca paricchinnāḥ. Tatra *vaiçampāyanaṃ* nāma çishyaṃ yaju(ḥ)çākhānām ādhipatye niyuyoja sa vai 'tam pāṭhaṃ *yājñavalkyāya* provāca; sa ca *tittiraye*, so 'pi co *'khāya, ukhaç* cā *'treyāya* dadau, yena padavibhāgaç cakre. Ataç ce 'yaṃ çākhā Atreyī 'ty ucyate. Uktaṃ ca—

"Etān ṛishīn yajurvede yaḥ paṭhed vai sa vedavit |
Ṛishīṇām eti sālokyaṃ svayaṃbhoç cai 'kasadmatām ||"[2]

iti. Athai 'shā(ṃ) kāṇḍānām ādyavasānāvagamaḥ purastād vyākhyānāvasare bhavishyati. Ayaṃ ca vedo vidhyarthavādamantrātmanā tredhā bhavati, vidhayaç codanāḥ; arthavādā(ḥ)stutayaḥ; mantrā anushṭheyārthaprakāçakāḥ ete ca ṛigyaju(r)vibhāgena dvedhā vartante, ṛicaḥ pādabaddhāḥ; ato 'nyāni yajūṃshi. tatrā 'huḥ—

"Padakramaviçeshajño varṇakramavicaxaṇaḥ |
Svaramātrāvibhāgajño gacched ācaryasaṃsadam ||
iti tasmād viniyogasya mantrāṇāṃ bheda ṛigyājushasya ca |
Padārthasvararūpāṇām abhivyaktyai ca yatyate ||"

Tasmād amāvāsyāyāṃ saṃnayataḥ çākhām ācchinatty adhvaryuḥ *ishe tvo 'rje tve* 'ti.

K. II. Begins: Ataḥ paraṃ kāmyāḥ paçavo vidhīyante, kāmyaprāyāḥ, naimittikānāṃ ca madhye 'bhidhānāt teshāṃ vedyādiniyamo nā 'sti. Vaiçvadevaṃ kāṇḍam, *Vāyavyam*, etc.

III. Brāhmaṇair viniyujyante anārabhyādhītatvat prakṛityartham etat tatra liṅgavacanābhyāṃ viniyogaḥ prāyaç cā 'tra vyāmiçraliṅgā mantrāḥ, te ca yathāliṅgaṃ viniyujyante.

IV. All the MSS. in this collection are here imperfect, and contain only the *Çatarudriyabhāshya.* Professor Max Müller has printed the introductory remarks in Z. d. D. M. G. xi[illegible] 154 ffg.

V. Ataḥ param agnikāṇḍam āgneyārsheyam ārabhyate tatra praçnacatushṭayam ekaṃ kāṇḍaṃ ca.

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[1] Catalogue, p. 13 ffg.
[2] 9,035—°mayaḥ.
[3] Om.
[4] Sarvānukramaṇī I.

[1] Kāṇḍānukr. 2, 10—11 (in I. S. xii. p. 354).
[2] Cfr. close of Kāṇḍānukr. (I. S. xii. p. 357).

VI. Atha saumyasyā 'dhvarasya brāhmaṇam. Saumyakāṇḍam ārabhyate. Tatra prācīnavaṃçaṃ karotī 'ti vidhiḥ.

VII. '*Prajananam*' iti eshāṃ ca sarvavikārārthatāṃ dyotayituṃ kāṇḍabhedaḥ; asyā ca sarvaprakṛititāṃ sūcayituṃ kāṇḍabhedena prakāraḥ kṛitaḥ.

Bhaṭṭa Bhāskaramiçra is quoted by *Sāyaṇa*, and according to tradition lived about 950—1000 A.D. He must not be confounded with *Kāçyapa Bhaṭṭa Bhāskara*, who wrote a *Sāmavedārsheyadīpa*, or Index (about 1,000 *granthas*) to the metres, ṛishis and deities of the Sāmaveda P. A., and who probably lived in the fourteenth century.[1] The quotations in this work, though meagre, are interesting. In the parts I have been able to examine, besides *Bhavasvāmin*, the *Taittirīya Anukramaṇī*, *Mānava Dharmaçāstra* and *Pāṇini*, *Yāska* k. i. 1, 13—regarding 'payaḥ' (N. ii. 5), pr. 2, 80—regarding 'atithi' (N. iv. 5) are cited. In k. ii. 1, 5, the opinion of *Bharadvāja* is quoted. In the same kāṇḍa, praçna iv. anuvāka 14, there is an interesting discussion on a passage cited from some work on astronomy —atra candraguṇakīrtanenā 'ditya eva stūyate . . . tathā hi 'sūryo' gnimayo golaç candro 'mbumayaḥ svacchaḥ | iti tasmād asya divasakaramarīcisamāçleshena bhāsvaratvaṃ bhavati: yathāhuḥ—

"Bhāgrahāṇāṃ golārdhāni svacchāyayā vivarṇāni |
Ardhāni yathāsāraṃ sūryābhimukhāni (pra)dīpyante ||"

iti tasmāc candramaso golārdhaṃ sūryābhimukhaṃ yadā cakāsti kiṃ sarvadā cakāsti kim iti no' palabhyate çrūyatām; amāvasyāyāṃ candramasaḥ; tadā candramasa upari yad bimbārdhaṃ tad açesham avabhāsayati savitā. Candrasyā 'māvāsyopalaxitoparibimbakendrād yathā yathā paçcād āditya 'valambate, tathā tathā candramaso bimbakendram apy avarato 'valambate, tatkendravaçāc candramaso bimbārdhaçesham ābhāsayati savitā yāvad evā 'syo 'palaxitabimbaparidhyor adho 'valambate tāvac candramaso bimbasyā 'smābhir upalaxyate. Çesham upasthitatvān no 'palabhyate. Sūryābhimukhaṃ bhāsvaram api . . . asmābhir upalabdhum ayogyatvāt. In pr. iv. the Vāyupurāṇa, several Upanishads, and also authors of Smṛitis are quoted (*v. Z. d. D. M. G.* xix. 154).

Towards the end this C. becomes a mere paraphrase with an occasional brief explanation of an unusual form or accent. At the end of the kāṇḍas in some MSS., it is stated that Bhaṭṭa Bhāskara '*Nishpāvake çāke*'[2] composed this C.; this proves that he was a Telugu Brāhman, as they only take names of plants for their family names. His name was thus (re-translating the two words) Anumula Bhaṭṭa Bhāskara. This family name is still a common one.[3]

(2,481) D. ff. 295. 9 lines to a page. Recent. *K.* i. as far as *pr.* 6, *anuvāka* 11, in which it breaks off.

(2,484) D. ff. 239. Recent. *K.* i. *Prapāṭhakas* 2—4.

(2,485) D. ff. 173. Recent. *K.* i. *Prapāṭhakas* 5—8.

(9,034) Gr. ll. 307, *kāṇḍa* i. Written recently and not inked.

(9,047) Gr. ll. 205, *kk.* i. and ii. (Begins f. 144.) ll. 1 and 2 are recent, but the rest of the MS. is in a small clear hand of about 1780.

(9,053) Gr. ll. 206, *k.* i. A recent transcript. Not inked.

(9,054) Gr. ll. 166, *k.* i., *pr.* 1—4. A recent transcript. Not inked.

(9,035) Gr. ll. 38 and 371—464, *k.* ii., 1—2, 10, and ii., 3, 3 (imperfect) to the end. Recent. Not inked.

(9,042) Gr. ll. 93, *k.* ii. Written by several hands about 1800, and much corrected.

(9,043) Gr. ll. 68, *k.* ii. Written about 1800. Much corrected.

(2,482) D. ff. 81. Recent. *k.* iii. Breaks off in *pr.* 3, 6.

[1] CC. on the *S. V. Brāhmaṇas* are attributed to this author, but I have not seen them. This *Bhaṭṭa Bhāskara* quotes *Bharatasvāmin*.

[2] Esha Nishpāvake çāke kauçikānvayajanmanā |
Bhaṭṭabhāskaramiçreṇa jñānayajñaḥ prakīrtitaḥ ||

[3] For other MSS. see the Mysore Supplementary Catalogue (Bombay, 1874, folio), Nos. 20-24. How much there is there is uncertain.

(9,036) Gr. ll. 196, *k.* iii. Written about 1850. Not inked.

(9,044) Gr. ll. 86, *k.* iii., *pr.* 1, 2 to the end.

(2,498) D. ff. 26. *Çatarudriyabhāshya* (*k.* iv., 5, 1, etc.). Ends abruptly in *a* 12.

(9,073) Gr. ll. 14. *Çatarudriyabhāshya*. Wants end.

(9,038) Gr. ll. 44—110, *k.* v., to *pr.* 7, *Anuvāka* 25. The last 20 ll. full of lacunae. Written about 1820.

(9,045) Gr. ll. 114. A recent transcript of the last.

(9,039) Gr. ll. 154, *k.* vi. Recent. Not inked.

(9,046) Gr. ll. 104, *kk.* vi. and vii. Begins l. 576 as far as *pr.* 5, *a* 18. Written about 1780 in a very clear hand. A little worm-eaten at the end.

(9,051) Gr. ll. 118. A recent transcript of the last, and not inked.

K. vii. as far as *pr.* 5, *a* 18. A little worm-eaten.

Several of these recent transcripts appear to have been made with the aid of other MSS. not now in the Library.

XLII.—b. *Vedārthaprakāça*, a C. on the B. Yajur Veda by *Sāyaṇa*. An edition of the text of the B. Y. V. with this C. was begun (in the B. I.) by Dr. Roer and continued by Professor Cowell; 2 *kāṇḍas* have been finished. The text of the B. Y. V. is edited in I. S. xi. xii. by Weber. The best account of the contents of this Veda is to be found in M. Barth's review of Prof. Weber's edition ("Revue Critique," June 29, 1872).

(9,041) Gr. ll. 406. Written about 1750. Worm-eaten in some parts; l. 286 is missing. *K.* i. begins with v. 4 b. of the introduction.

(9,052) Gr. ll. 253, *k.* i. Written about 1780. l. 46 is wanting.

(9,037) Gr. ll. 130, *k.* iv. Recent and not inked.

(9,049) a. Gr. ll. 224, *k.* iv. Recent. Not inked.

(9,049) b. Gr. ll. 43. In a very small hand. Written about 1800, and apparently the original of the last.

(9,051) Gr. ll. 225, *k.* iv. Written about 1751. Injured and since repaired.

(2,501) D. ff. 28. *Çatarudriyabhāshya* (iv. 5).

(9,072) Te. 48 ll. Do. Written about 1700. Not inked. Injured.

(9,040) Gr. ll. 238, *k.* vii. Written about 1800.

II.—Brāhmaṇa, Kāṭhaka, and Āraṇyaka of the B. Y. V. and Commentaries on them.

XLIII.—ब्राह्मणम् 1. *Brāhmaṇa.* Edited with the C. of Sāyaṇa in the B. I. by Bābu Rājendralāl Mitra.

(2,478) D. Each *Ashṭaka* numbered separately ff. 105, 90, 129. Accented in the 2nd and 3rd parts only.

(2,479) D. ff. 110, *A.* ii. Not accented except first four pp. Written Saṃv. 1740.

(2,480) D. ff. 71, *A.* ii. Written Saṃv. 1752. Not accented.

(9,013) Gr. 251 ll. An old MS. A little worm-eaten.

(9,014) Gr. 153 ll. *A.* i. and ii. Worm-eaten and damaged.

(9,015) Te. 122 ll. *A.* iii. Written about 1700.

(9,016) Te. 181 ll. *A.* i. and ii. Written about 1700.

(9,017) Gr. 69 ll. *A.* iii. As far as p. 6.

(9,018) Gr. 93 ll. *A.* i. Written about 1700.

(9,019) Gr. ll. 94—192. ll. 152—5 are wanting.

(9,020) Te. ll. 83—208, *A.* iii. Written about 1700.

(9,021) Gr. ll. 121, *A.* iii.

(2,503) D. ff. 6. An imperfect fragment.

It is to be remarked that, according to the division of the B. Y. V. usual in Southern India, namely, *Saṃhitā*, *Brāhmaṇa* (more usually *Çākhā* or *Parāyata*), *Kāṭhaka* and *Araṇyaka*, all the MSS. in this collection of the *Taittirīya Brāhmaṇa* and the CC. on it, end with A. iii., 9, the last three *prapāṭhakas* forming the *Kāṭhaka* which *Bhaṭṭa Bhāskara* treats as a separate work, but *Sāyaṇa* does not.

XLIV.—*Jñānayajña*, a C. on the *Brāhmaṇa* of the *B. Y. V.* by *Bhaṭṭa Bhāskaramiçra.*

The MSS. of this work are defective in *A.* ii. *A.* i. begins:

Īçānaḥ etc. . . . Çivaḥ |

Atha pāraxudrān anukramishyāmaḥ. Anārabhyādhītānāṃ prakṛityarthatvāt tattalliṅgavacanābhyāṃ niyamānāni vikṛityarthānī 'tarādyotakānām. Çukrāmanthigrahapracāre viniyuktaḥ tatra jaghaneno 'ttaravediṃ grahāv araṇī vā sandhatto 'dhvaryuḥ pratiprasthātā ca '*Brahma sandhattam*' iti yajūṃshi grahakāṇḍatvāt somārsheyam brāhmaṇajātim brahmavarcasaṃ vā madīyaṃ '*Sandhattaṃ*' saṃhitam avicchinnaṃ kurutam mayā saha; kiṃca '*Tad*' brahma '*Me jinvatam*' pṛiṇatam, etc.

(9,055) Gr. ll. 158. *A.* i. A recent transcript, not inked.

(9,059) Gr. ll. 204. Do. A recent but careful copy, not inked.

(9,065) Gr. ll. 133. Do. A little worm-eaten; ll. 99—106 [*Prap.* 5, 12 (end) 6, 5 (beginning)] are left blank.

(**9,062**) Gr. ll. 95. Do. In a small but very clear hand of about 1780.

(**9,057**) a. Gr. ll. 31. *A.* ii. *pr.* 4, 3 in which the MS. breaks off.

(9,060) Gr. ll. 48. Do. to *pr.* 3, 11. Recent and not inked.

(9,063) Gr. ll. 135—171. *A.* ii. to *pr.* 3, 10. Recent, but worm-eaten and defective at the beginning.

(9,058) Gr. ll. 197. *A.* iii. Recent. Not inked.

(**9,061**) Gr. ll. 99—211. *A.* iii. Begins in *pr.* i. *a* 2. Written about 1780, and forms 2nd part of 9,062.

(9,063) Gr. ll. 135—171. *A.* iii. Wants beginning. Breaks off in p. 3, 10. Recent and worm-eaten.

(9,064) Gr. ll. 83. *A.* iii. Breaks off in *pr.* 6, 10. Recent and not inked.

✓ XLV.—b. *Vedārthaprakāça*, a C. on the *Taittirīya Brāhmaṇa* by *Sāyaṇa.*

(9,057) b. Gr. ll. 386. *A.* ii. *pr.* 4—8, 9. (Breaks off.) Recent and not inked.

XLVI.—2. काठकम् *Kāṭhaka*, i.e. *Brāhmaṇa* iii. 10—12. A distinction must be made between this work and the *Kāṭhakasaṃhitā*, which exists in the Berlin Library.[1]

(2,487) D. ff. 33. Accented. Recent.

(9,022) Gr. ll. 65. Worm-eaten and not inked.

(9,023) Gr. and Te. 2 copies. Worm-eaten.

(9,024) Gr. ll. 31.

(9,025) Gr. ll. 43.

(9,026) a te. ll. 109—130. Wants beginning and end.
b. Gr. ll. 100—130. Complete.

XLVII.—*Jñānayajña*, a C. on the *Kāṭhaka* by *Bhaṭṭa Bhāskaramiçra.*

Begins: [Evam açvamedhāntāni *tittiri*proktāni kāṇḍāni vyākhyātāni;][2] atha kāṭhakāgnikāṇḍāny ashṭau; sāvitranāciketa-cāturhotra-vaiçvasṛijāruṇaketukāni pañca cityāni, divaḥçyenayo 'pādyāç ceshṭayaḥ, svādhyābrāhmaṇam ashṭamam iti, tatra cityānāṃ havyavāṭ kāṇḍarshiḥ; āruṇaketukasya tv aruṇaḥ; ishṭikāṇḍayor viçve devāḥ; svādhyāyavidher ḅrahmā, tatra sāvitrāgnimantrāḥ—'*saṃjñānam*'—ityādayaḥ, tatrā' yaṃ prayogaḥ—uttamāṅguliparvapramāṇāḥ pañcāçītiçataṃ hiraṇyeshṭakāḥ çarkarāvābhyaktāç catasraḥ svayamātṛiṇṇā aparimitā lokampṛiṇāç co'pakalpya[3] uttaravedideçasya madhye çaṅkuṃ nihatya sarvataḥ parimaṇḍalaṃ rathacakramātraṃ savitram parilikhya lekhayā abhyantaraṃ nava parimaṇḍalā lekhā likhitvā navamyāṃ vāhyāyāṃ lekhāyāṃ pañçadaça pūrvapaxasyā 'hāny upadadhāti; ahar ishṭakā ity arthaḥ. Brāhmaṇaṃ tu—'etāv anuvākau pūrvapaxasyā 'horātrāṇāṃ nāmadheyānī' ti.

[1] Verzeichniss, p. 38, and I. S. iii.

[2] Om. in 9,066.

[3] According to a diagram in my possession the total number of bricks is 185, and not 185 + 4, as the text might mean.

(9,066) Gr. ll. 81—120. Written about 1650; in good order. *K.* ii. begins l. 99, *k.* iii. 109, b.

(9,067) Gr. ll. 280—330. A recent transcript, and not inked.

XLVIII.—3. आरण्यकम् *Āraṇyaka* of the B. Y. V. In course of publication in the B. I.; edited with the C. of Sāyaṇa by Bābu Rājendralāl Mitra.

Professor Weber (in I. S. i., pp. 76, 7) first called attention to a remark of *Sāyaṇa* about different recensions of the 10th chapter of this work, and of which he mentions three. *Sāyaṇa* has, however, neglected to mention that the recension which he calls *Drāviḍa* presents other differences also, and that although he follows this recension as regards the *Yājñikyupanishad*, which forms his 10th *prapāṭhaka*, he has deviated from it in the arrangement of the rest. In the *Drāviḍa* text the chapters are called *praçna*, and the first three agree with the corresponding *prapāṭhaka* of *Sāyaṇa's* text; the 4th *praçna* corresponds with *Sāyaṇa's* 6th *prapāṭhaka*, the 5th *praçna* with his *prap.* 7—9; the 6th *praçna* with his 10th *prap.*, and the 7th and 8th *praçna* with his 4th and 5th *prap.* In this recension some of the introductory benedictions are omitted, and the divisions are sometimes different. *Sāyaṇa* has followed *Bhaṭṭa Bhāskara* in the general arrangement, and also in the number of sections in *prap.* 10th; but I cannot find in the older C. a single word about differences of recension. The (as regards arrangement) not very intelligible statements of the *Taitt. Anukramaṇī* seem to support the *Drāviḍa* text.[1]

(2,486) D. ff. 124. Recent and carefully written. Contains the N. (? *Andhra*) text; as the *Yājñikyupanishad* contains 80 sections.

(**6,549**) D. ff. 11. *Prap.* iii. only. Here called *Cityupanishad* (cfr. Gujarat).

(6,548) D. ff. 13. Do.

(6,550) D. ff. 10. Do.

(6,551) D. ff. 21. Do.

(6,565) a. D. ff. 1—10, b. Do.

(9,027) Gr. ll. 83. *Drāviḍa* text.

(9,028) Gr. ll. 99. An old MS. Do.

(9,029) Gr. ll. 50. Recent, imperfect.

(9,030) Gr. ll. 46. Imperfect, much injured.

For other MSS. of the *Yājñikyup.*, see under "*Upanishads.*"

XLIX.—*Jñānayajña*, a C. on the *Taittirīya Āraṇyaka* by *Bhaṭṭa Bhāskaramiçra.*

(9,068) Gr. ll. 209. Recent and not inked. Though this MS. follows the arrangement of the *Drāviḍa* text, it is plain from *Bhaṭṭa-Bhāskara's* remarks at the beginning of the sections, that his work was arranged on the same plan as *Sāyaṇa's*, and that, therefore, the change has been made to suit the recension current in S. India.

Pr. I.—l. 1. (l. 18 is left blank.)
II.—82, b.
III.—100, b.
IV.—142. Breaks off in section 9.

Then follow the *Yājñikyup.* (l. 168) and the *Pravargyamantra* and *Brāhmaṇa* (171, b.).

(9,069) Gr. ll. 110. Recent and not inked. *Ppr.* i. and ii. (106, b.). For the commencement of this work, see Catalogue, p. 16.

II. b.

L.—शुक्लयजुर्वेदः Çukla (or White) Yajur Veda.

✓ (2,472) Mahāsaura ṛic ('*ud u tyam,*' vii., 41 ck.) from the *Vājasaneyi-saṃhitā*. Several copies are imperfect. With praises of this verse '*nyāsa,*' etc. Extracts from *Brāhmaṇa* and *Bṛihadāraṇyaka* illustrating its value.

[1] *Bhaṭṭa Bhāskara* appears to have found the text of the B. Y. V. in much confusion; he says, atra ca kāṇḍānāṃ saṅkīrṇatve 'pi yathāmānyam evā 'dhyeyam ete, v. p. 6 (above).

LI.—शतपथब्राह्मणम् *Çatapathabrāhmana.* Edited (in the Mādhyandina Text) by Professor Weber, in vol. ii. of his edition of the *White Yajur Veda.*

(9,082) Gr. ll. 226. The first 14 ll. (*adhyāyas* 1 and 2) and some ll. at the end are much injured. Written in the 17th century. Not accented.

a. Rājasūyakāṇḍa (vii.) *adhyāya* 1—(?); 2—l. 12; 3—15, b; 4—21; 5—23.

b. Ukhāsambhāraṇakāṇḍa (viii.) *a.* 1 begins: Asad vā idam agra āsīd āhuḥ kiṃ tad—l. 26; 2—29, b; 3—34; 4—38, b; 5—?; 6—45, b; 7—49, b; 8—54.

c. Hastighaṭakāṇḍa (ix.) *a.* 1—athā 'to nairṛtir haranty etad vai devā gārhapatyam—l. 59, b; 2—63, b; 3—67, b; 4—70, b; 5—74, b; a few lacunæ in the last two chapters.

d. Citikāṇḍa (x.) *a.* 1—prāṇabhṛita upadadhāti prāṇā vaiprānabhṛitaḥ—l. 78; 2—81; 3—86, b; 4—88, b; 5—93; 6—96, b; 7—101.

e. Agnirahasyakāṇḍa (xii.) *a.* 1—agnir esha purassaras tac cīyate saṃvatsara uparishṭān mahadukthyaṃ çasyate—l. 104 b; 2—107, b; 3—112; 4—114, b; 5—119; 6—124, b.

f. Sautrāmaṇīkāṇḍa (xiii.?) *a.* 3 (?)—yad balāka idan trivṛid—126; 4—128, b; 5—131. This section appears to want two chapters.

g. Cayanabrāhmaṇa (?) *a.* 1—etasmād yajñāt purusho jāyate—l. 136, b. (*Three Brāhmaṇas*) Ends l. 143.

h. Havyavāhakāṇḍa (ii.) *a.* 1—sa vai vratam—l. 144; 2—149; 3—155; 4—160, b; 5—164, b; 6—168, b; 7—174; 8—180.

i. Sambhārakāṇḍa (ii.) *a.* 1—sa vai sambhārān sambharati yad vā enān icchā—187; 2—192; 3—198; 4—203, b; 5—208, b; 6—212, b. Ends l. 217, b. The last chapter is not inked, and is much injured.

j. This section begins: Sa yatra ha vā eshaḥ prathamam. The ll. containing the continuation of this *k.* are not inked, and are much injured.

This MS. contains part of the *Kāṇva* text of the *Çatapatha-Brāhmaṇa*, which differs much from that published.[1] Except at the beginning and end, the text is in very fair order. But few *Brahmans* in S. India follow the White Y. V., and these are all originally from N. India, though some families have been settled near Madras and Madura for several centuries. The old enmity[2] between the followers of the two texts of the Yajur Veda has given rise to a curious fiction, namely, that followers of the White Y. V. cease to be Brahmans for a certain period at noon every day. This has no doubt arisen from the name *Mādhyandina*, which is that of the most common *Çākhā* of this *Veda*. This fiction has reduced the followers of the White Y. V. so low that other Brahmans will not associate with them. See Prof. Weber's remarks on this Brāhmaṇa ("Ind. Literaturgeschichte," pp. 129 ffg.).

LII.—चरणव्यूहः *Caraṇavyūha.*

Printed in the Çabdakalpadruma, V. ('Veda') and edited by Professor Weber in I. S. iii. It is attributed to Vyāsa.

(2,410) D. ff.
(2,411) D. ff.
(2,412) D. ff.
(2,413) D. ff.
(2,414) D. ff.
(2,415) D. ff.
(2,416) D. ff.

These MSS. are all recent, and unfortunately far from correct. Nos. 2,410 to 2,413, 2,415 and 2,416 represent one text. No. 2,414 is much shorter and differs considerably from the other. I much regret that I am not able to give the collation with the text published by Dr. Weber, as the only copy accessible to me of the I. S. wants parts 2 and 3 of vol. iii. Both texts begin: Atha caraṇavyūhaṃ vyākhyāsyāmaḥ. Tatra yad uktaṃ cāturvaidyam. Catvāro vedā vijñātā bhavanti ṛigvedo yajurvedaḥ sāmavedo 'tharvavedaç ce 'ti. Tatra ṛigvedasyā 'shṭau bhedā bhavanti—carcāçrāvakaḥ carcakaḥ çravaṇīyapāṭhaḥ kramapāṭhaḥ kramajaṭaḥ kramaça aḥ kramaraṭhaḥ kramadaṇḍaç ce 'ti. The lists of Çākhās, etc., are as follows: A = 2,410; B = 2,414.

I. Ṛ. V. A. Āçvalāyana, Sāṅkhyāyana, Çākala, Bāshkala, Maṇḍukeya. B. Çākala, Vāshkala, Āçvalāyana, Çāṅkhāyana, Māṇḍukāyana. B. omits nearly all the details of the numbers of vargas, etc.

II. Y. V. Black. A. Caraka, Āharaka, Kaṭha, Kapishṭhalakaṭha, Cārāyaṇīya, Vārtāntareya, Çvetāçvatara, Upamanya, Maitrāvaruṇīya. As the number is stated to be twelve, some are omitted by the transcriber.

B. 12: Caraka, Āhvaraka, Prāya, Kaṭha, Kapishṭhalakaṭha, Cārāyaṇīya, Vārtāntavīya, Çvetāçvatara, Apamanyu, Pāta, Aiṇḍineya, Maitrāyaṇīya.

The last is divided by A. into seven sub-divisions: Mānava, Dundubha, Caikeya, Vārāha, Hāridraveya, Çyāma, Çyāmāyanīya.

And by B. into six: Mānava, Vārāha, Dundubha, Chāgaleya, Hāridravīya, Çāmayanīya.

White Yajur Veda.

A. Jābāla, Baudhaya, Kaṇva, Mādhyandina, . . . vīya, Sthāpanīya, Kāpāla, Pauṇḍaravatsa, Āvaṭika, Paramāvaṭika, Pārāçareya, Vaidyeya, Vaineya, Audheya, Gālava, Vaijaya, Kātyāyanīya.

B. 15. Jābālā, Baudhayana, Kāṇva, Mādhyandina, Çāpheya, Tāpanīya, Kapota, Pauṇḍaravaçya, Āvaḍika, Paramāvaṭika, Pārāçara, Vaineya, Vaidheya, Aḍḍhabaudheya.

B. divides the Kaṭhas into Prācya, Udīcya, and Nirṛitya. In A. this is omitted.

The pariçishṭas are according to A. Upajyotisha, Sāṅgalaxaṇa, Pratijñānuvākya, Parisaṅkhyāta Caraṇavyūha, Çrāddhakalpa, Pravarādhyāya.

According to B. 18: Yūpalaxaṇa, Chāgalaxaṇa, Pratijñānuvākya, Saṅkhyā, Caraṇavyūha, Çrāddhakalpa, Çulvikāni, Pārshada, Ṛigyajūṃshi, Ishṭakāpūraṇa, Pravarādhyāya, Ukthaçāstra, Kratusaṅkhyā, Nigama, Yajñapārçva, Povika (?), Prasavotthāna, Kūrmalaxaṇa.

III. Sāmaveda. A. Asurayaṇīya, Vārtāntareya, Prāñjali, Ṛigvarṇa, Prācīnayogya, Jñānayogya, Rāṇāyanīya. The last divided into Rāṇāyanīya, Sāṅkhyāyanīya, Saptamuydla, Khalyala, Mahākhalyala, Lāṅgala, Kanthuma, Gautama, Jaiminīya.

B. Rāṇāyanīya divided into seven: Rāṇāyanīya, Çāṭyamugrya, Kālopa, Mahākālopa, Lāṅgolayana, Çārdūla, Kauthuma; and the Kauthuma into seven: Asurāyaṇa, Vātāyana, Prāñjalidvaitabhṛit, Prācīnayogya, Nekeya, Kauthuma (one name is thus omitted).

IV. Atharvaveda. A. 9: Paippala, Dānta, Pradānta, Auta, Brahmada, Balada, Caunaki, Devadaçi, Caraṇavidha.

B. 9: Pippala, Çaunaki, Dāmoda, Tottāyana, Jābāla, Brahmapalāça, Kunakīra, Devadarçin, Cāraṇavidya.

A. 5 kalpas: Naxatrakalpa, Vidhānakalpa, Vidhividhānakalpa, Saṃhitākalpa, Çāntikalpa, and Pravarādhyāya.

B. do. Naxatrakalpa, Vidhānakalpa, Saṃhitāvidhi, Abhicārakalpa, and Çāntikalpa.

I have let several obvious errors remain, to show how incorrect the MSS. are. There are thus two texts of the Caraṇavyūha, which differ not only in the lists of Çākhās, but also of the divisions and number of verses in the Vedas. The text represented by A. is nearest to that followed in the Çabdakalpadruma.[1] This tract is so evidently written in the interest of the followers of the White Y. V., that it perhaps little deserves the importance which has been attributed to it.

III.

सामवेदः Sāmaveda.

LIII.—I. A. *Saṃhitā; a, Saṃhitāpāṭha.*

The Saṃhitā of the S. V. has been edited in the Oriental

[1] *V.* White Yajur Veda by Dr. Weber II., p. ix. MSS. of this text are rare.
[2] A. S. L. p. 350.

[1] Vol. V. *s.v.* Veda (pp. 4872—4876).

Translation Fund Series, 8vo., 1843, and translated (in the same series) by Dr. Stevenson, a Scotch Chaplain at Bombay;[1] next is the masterly edition and translation (in German) by Professor Benfey. A part has been printed in the Pratnakamranandinī (a journal published at Benares), and a new edition, including the *gānas* and *Sāyaṇa's* C., is being published in the B. I.[2]

(2,506) a. D. ff. 46. Recent.
Pūrva-ārcika. Not accented.
b. D. ff. 73.
Uttara-ārcika; do.
(9,083) Gr. 28 ll.
P. A.; Āraṇyaka-saṃhitā (partly accented) and Mahānāmnī Hymns. Accented. As a specimen of the accentuation—

"Āgna ā yāhī vītaye griṇānō havyadātaye |
nī hotā satsī barhishi ||"

(9,084) Gr. ll. 24. P. Ā.; Ār. S.; and Mahānāmnī Hymns. Accented.
(9,085) Gr. ll. 47. Do. Unaccented. Much worm-eaten.
(9,086) Gr. ll. 24—70. Uttara-ārcika. Accented.
(9,087) Gr. ll. 46. U. Ā. Not accented.
(9,088) Gr. ll. 56. U. Ā. Accented.

b. Padapāṭha.

(9,089) a. Gr. ll. 82. P. Ā.
c. Gr. ll. 23. *Stobhapadapāṭha.* Imperfect and in disorder.
(9,104) Gr. ll. 9. A fragment containing the āgneya section.

B. *Gāna.*

LIV.—1. *Grāmageyagāna*, called in S. India *Prakṛitigāna.*

(2,520) D. ff. 72. Breaks off in Pavamānaparva I., 13. Noted in the new manner.[3] Recent.
(2,521) D. ff. 115. Ends with I., 4, 2, 2, 1. Noted in the old style. Recent.
(2,522) D. ff. 82. Ends abruptly. Noted in the old style.
(9,090) Gr. ll. 172. With *Chalāxara* (f. 165—6). Noted in the old style.
(9,092) Gr. ll. 128. Breaks off at the beginning of the Mahānāmnī vv. All these MSS., except the last, belong to the *Rāṇāyanīya* or *Kauthuma Çākhās*, which as far as texts and notation go, do not differ. 9,092 begins: Āgne āyāhi vīta *ka* i. | gṛi *ka* nā no dā i | ni *ghe* hōtā ishi | ba-e i ān hō vā | ba ishi. This again differs from the Jaiminīyaçākhā, for a specimen of which see Catalogue, p. 49. The difference in the Çākhās of the S. V. (as far as they are known to me) consists entirely in the chant, but I have not seen this *Çākhā* (if it really be one) before.

LV.—2. *Āraṇyagāna.*

(2,523) D. 72 ff. Contains also the Mahānāmnī verses (f. 70). Noted. Recent.

LVI.—3. *Ūhagāna.*

(9,091) Gr. ll. 170. Contains also the *Rahasyagāna.* An old MS.; much injured.
(9,095) Gr. ll. 109. The first eight ll. are wanting. Written about 1700.
(9,096) Gr. ll. 149. Written during the last century.

LVII.—4. *Rahasya- (or Uhya-) gāna.*

(9,093) Gr. ll. 70—110.
(9,094) Gr. ll. 52.
(9,126) Gr. Extracts from the Sāmaveda, said to be for use in some *Atharva* rites. Accented.

II.—WORKS RELATING TO THE TEXT OF THE SĀMAVEDA AND TO THE FORMATION OF THE GĀNAS.

LVIII.—a. चलाचरः *Calāxara* or *Rāvaṇabhaiṭ* (in some MSS. *Chalā°*).

(9,114) To *Grāmageyagāna.* Much injured.
(9,115) Gr. ll. 10. To *Ūhag.* Partly not inked.
(9,116) Gr. ll. 15. Do. Injured.
These form an Index to the divisions of the *Gānas*, the numbers being expressed by letters—*v.* Catalogue, p. 49, for a specimen.

LIX.—b. स्वरपरिभाषा *Svaraparibhāshā.*

(9,104) c. Gr. ll. 4. The right-hand ends of the ll. are much injured.
This tract explains the notes of the chant as expressed by letters and as used in S. India for the *Gānas.*

LX.—c. प्रतिहारसूत्रम् *Pratihārasūtra*, etc.

(9,101) a. Gr. ll. 1—11, b. 25 *kh.*, and Index. Begins: Athā 'taḥ pratihāranyāyasamuddeçaṃ vyākhyāsyāmaḥ.

LXI.—Varadarāja's C., *Pratihārasūtravṛitti.*

(9,113) a. Gr. ll. 1—57, b. 14 sections. Begins:
"Namo 'stu tasmai devāya yaḥ prasur agryajanmanāṃ |"
The author of the C. attributes the text to Kātyāyana. L. 1 is injured, but the rest is in tolerable order. Written about 1650.

LXII.—b. *Nidhanasūtravṛitti.*

By the same, ll. 57, b—61. Begins: "Pratihāropadeçānantaram adhaçchinnanidhanānī 'ty anena khaṇḍena nidhanā nvikārā ucyante. Tatra tāvan nidhanāni dvividhāni sāmāntikāny antassāmikāni ca." The four ll. are all injured at the ends.

LXIII.—*Prastāvasūtra.*

(9,101) b. ll. 11, b—13. Atho 'hagītināṃ prastāvo.
On these sūtras, see my Catalogue, p. 47.

LXIV.—d. फुल्लसूत्रम् *Phullasūtra.*

(9,105) b. Gr. ll. 11—27. Written at the beginning of the 18th century. Begins: "Atha tālavyam ā ī yad avṛiddham | avṛiddhaṃ prakṛitiḥ | and contains 131 sections. According to the best S. Indian MSS. of the C. on this work by *Ajātaçatru*, the text is by *Vararuci.*

LXV.—dd. *Pushpasūtrabhāshya* by *Ajātaçatru.*

(2,518) D. ff. 85. Recent (ç. 1868) 10 Prapāṭhakas, of which this MS. contains the six first. Begins:

"Jitaṃ bhagavatā yena hariṇā lokadhāriṇā |
Ajena viçvarūpeṇa 'nirguṇena guṇātmanā ||"

Saubharābhīvarttajayānām vṛiddham turīyam. Saubhara abhīvarttajayānāṃ sāmnā(ṃ), turīyaṃ caturtham axaraṃ, yaṃ dīrghaṃ yat tad vṛiddhaṃ bhavati. Turīyaçabdena caturtham ucyate; dīrghaṃ dvimātram ucyate; vṛiddhaṃ trimātram. Udāharaṇāni—Saubhare vayam u tvādyāntyayoḥ abhīvartte punānaḥ somādyayoḥ yaudhājaye tavā 'haṃ somādyāyām, asyā 'pavādam āha—*apīyāvājetīmshi* akāraḥ pratishedhārthaḥ, etc. P. I. contains 12 *kaṇḍikāḥ.*

[1] *V.* Graul, "Reise nach Ostindien," iii. 33.

[2] The *Āraṇyakasaṃhitā* has been edited in a masterly style by Dr. Siegfried Goldschmidt ("Monatsbericht der Königl. Akademie der Wissenschaften zu Berlin," April, 1868) and since printed at Calcutta. Dr. G. terms it Prap. vii.

[3] I have fully explained the two methods of noting the *Gānas* in my "Catalogue," p. 44.

P. II., f. 18, Aḥkārāvṛiddhaḥ pādagītaḥ, etc., 12 *k.*
III., f. 19, 6, Dāvṛicyaḥ saṅkhyā | 2 iḍāsaṅkhyā, etc., 12 *k.*
IV., f. 47, Yakāravapratā | 10 *k.*
V., f. 64, Idānīṃ vikalpā ucyante—bhāvaçashaṃca°, etc., 9 *k.*
VI., f. 7, b. Rāṇisarvāsu stātrīyāsa, etc., 11 *k.*

This work appears to exist in two distinct recensions; the Northern called *Pushpasūtra*, and the Southern called *Phullasūtra.* This difference also extends to the Commentary by Ajātaçatru. This C. (in the above MS.) begins with section 56 of the text in the preceding MS. Cfr. Weber's "Ueber das Saptaçatakam des Hāla," p. 259 note.

LXVI.—e. निदानसूत्रम् *Nidānasūtra;* 10 prapāṭhakas on the metres, etc., of the S. V., but the following MS. contains only the beginning. On this work see I. S. i. pp. 44–6.

(9,101) c. Gr. ll. 13–17. I. begins: Athā 'taç chandasāṃ vicayaṃ vyākhyāsyāmaḥ. Traya(ç) chandaḥpādā bhavanti. Ends after section 4: iti prathamaḥ.

II. begins: "ūrdhvaṃ jagatyā aticchandaso dvāpañcāçad axaraprabhṛitayaç caturuttarā dvau saptavargau"—3 sections.

III. begins: "Athā' vasānaṃ"—2 lines only.

III. Commentaries on the Sāmaveda.

LXVII.—*Sāmavedabhāshya* by *Bharatasvāmin.*

The introduction is as follows:

"Vāgarthobhayarūpeṇa kāsamānaṃ pareçvaram |
Vande purusham ṛiksaṃjñam ṛiksāmākhyam abhishṭutam ||[1]
Natvā nārāyaṇaṃ devaṃ tatprasādāptadhīguṇaḥ |
Sāmnāṃ *çrībharatasvāmī kāçyapo* vyākaroty ṛicaḥ ||[2]
Hosalādhīçvare pṛithvīṃ *rāmanāthe* praçāsati |
Vyākhyā kṛite 'yaṃ xemeṇa *çrīraṅge* vasatā mayā ||
Çravaṇenā 'nugṛihṇantu santas tāṃ vītamatsarāḥ |
Apaçyantas sato doshān utpaçyante sato guṇān ||
Mantrais tadbrāhmaṇārsheyacchandodaivatavid dvijaḥ |
Arthajñaç cā 'çnute bhadraṃ yato jñeyāny amūny ataḥ ||

Tathā hi çrūyate "yo ha vā aviditārsheyacchandodaivatabrāhmaṇena mantreṇa" ity ārabhya "tasmād etāni mantre mantre vidyād" ity antam.[3] Tathā ca—"sthāṇur ayaṃ bhāravahaḥ kilā 'bhūd adhītya vedaṃ na vijānāti yo 'rthaṃ. Yo 'rthajñaḥ sakalaṃ bhadram açnute nākam eti jñānavidhūtapāpmā."

"Yad adhītam avijñātaṃ nigadenai 'va çasyate |
Anagnāv iva çushkaidho na taj jvalati karhicit ||
Brāhmaṇāni na dṛiçyante mantrāṇāṃ saṃhitābhuvām |
Sāmnāṃ tu brāhmaṇavyākhyā samaye kā 'pi vaxyate ||
Na smaryanta ṛicāṃ yāsām ṛishayaḥ kvā 'pi kecana |
Vāmadeva ṛishis tāsāṃ jñeya ity āha çaunakaḥ ||
Āgneyam ādyaṃ parvai 'ndrapāvamāne tataḥ pare |
Triparvasāmavedasya saṃhitai 'vam adhīyate ||
Ādau gāyatrya āgneyaç catustriṃçad ṛico 'tra tu |
'Ud u tyam' ity asau saurī; 'çaṃ no devīr' apāṃ stutiḥ ||
Ādye khaṇḍe dvitīyāyā medhātithir ṛishiḥ smṛitaḥ |
'Preshṭhaṃ va' uçanā kāvyaḥ, sudītis 'tvara na' ity ṛicaḥ ||
'Ā te vatsa' ṛishir vatso, vāmadevexitās tv imāḥ |
Bharadvājexitāḥ çishṭāḥ pañcā; 'gner atha nirvacaḥ ||
Añjer nipratyayo, lopo nakārasye 'ti çābdikāḥ |
Sarvagaḥ sarvavid vā 'gnir, gatyarthe hi matikriyā ||
Agrasya nayanād vā 'gniḥ, 'stotṛīn agnir nayed' iti |
Nīyate vā 'gram ity agraṃ stotrādīnāṃ hi nīyate ||"

Stotrādīnāṃ tāvat pāvamānavyatiriktānāṃ prathamam ājyam āgneyam; çastrāṇāṃ ca prathamam ājyam āgneyam; prātaḥsavanaṃ chandasāṃ ca mukhyaṃ gāyatram; saṃsthānaṃ ca prathamam āgnishṭomākhyā 'gneyī 'ty evām bahuprakāram agner agrabhāktvam. Agna ā yāhi—he *agne* atra *ā yāhi*

[1] This Çl. is not in 9,107.
[2] Wanting in do.
[3] From the *Ārsheyabrāhmaṇa* I., 1.

āgaccha devatātmanā *vītaye* açanāya havishām; 'vī gatiprajanakāntyāçanākhādaneshu' (cfr. Dhātupāṭha, 24, 39). *Gṛiṇānaḥ* stūyamānaḥ gṛiṇāter 'bhāvakarmaṇor' (P. i. 3, 13) ātmanepadam. Yasthāne çnāpratyayo vyatyayena cchāndasaḥ 'gṛiṇāno' jamadagnine 'tivad bhavati, *havyadātaye* havyānāṃ devebhyo dānāya yajamānaiḥ stūyamānaḥ—athavā havyaṃ dadātī 'ti yajamānaḥ—havyāni devebhyo dadātī 'ti tadarthaṃ *gṛiṇānaḥ* stuvan devān iti. 'Huta gṛiṇīta ukthya' iti ca mantrāntaram.

Bharatasvāmin was the son of *Nārāyaṇa* and *Yajñadā*, and lived at Seringapatam, in Mysore, about the end of the 13th century under the patronage of the *Hosala* family, a Canarese dynasty originally Jains, and converted by *Rāmānujācārya* about 1150 to the *Vaishṇava* faith.[1] Rāma reigned at Devagiri from 1272, 3—1310, and this C. must, therefore, have been composed within that period. It is very concise, and there is every reason to believe that only the *Pūrva-ārcika*, *Āraṇyakasaṃhitā*, and *Mahānāmnī* hymns were commented on by *Bharatasvāmin*, for there is no trace of a C. on the *Uttara-ārcika* by this author; and here 9,112 (*Bharatasvāmin's* C.) and 9,108 (*Sāyaṇa's* C. on the *U. Ā.*) formed part of the same MS. originally.[2] I have seen this occur in another instance. *Çaunaka*, the *Aitareyabrāhmaṇa*, *Āçvalāyanasūtra*, the *Taittirīyaka*, *Bahvṛica* upanishad and (apparently) *Yāska* are quoted, so far as I have examined this C.

(9,112) Gr. 101 ll. Written about 1700. A little worm-eaten, but otherwise in good order. Extends to the end of the *Mahānāmnī* vv. (Begin l. 96, b.) The *Āraṇyaka Saṃhitā* begins l. 87.

(9,107) Gr. 105 ll. Much worm-eaten. This is a much more correct MS. than 9,112. Ār. S. begins l. 89. *Çakvarībhāshya*, l. 100. This MS. begins: *Hosalādhīçvare*, etc.

LXVIII.—*Vedārthaprakāça*, a C. on the *Sāmaveda* by *Sāyaṇa.*

An edition is begun in the *Bibliotheca Indica.*

(9,108) Gr. ll. 102.

Contains the C. on the Uttarārcika, adhyāyas i.—xvii. (= *S. V.* ii. 8, 1, 1, 1), but breaks off in the sixth l. of the last chapter. This is in the same hand as 9,112, and is a continuation of that MS. After the usual verses Sāyaṇa says:

"Chandobhidhā 'bhūd vyākhyātā, vyākhyāsyaty uttarābhidhām |
Chandasy ekaikaço 'dhītā (?) ṛik sām(n)o bhavanāya hi |
Stomanishpattaye sūktāny uttarāyām ādhīyate ||"

IV. Brāhmaṇas of the Sāmaveda.

LXIX.—1. महाब्राह्मणम् *Tāṇḍya-* or *Mahā-brāhmaṇa.*

The text together with Sāyaṇa's C. has been nearly printed in the B. I.

(2,507) a. D. ff. 46. Recent. Copied at Tanjore.
Contains the first five *prapāṭhakas.*
b. D. ff. 53. *Pr.* 6—10.
c. D. ff. 115. *Pr.* 11—25.

(9,097) Gr. ll. 112. Written about the end of the 17th century.

(9,098) a. Gr. ll. 169. Written about 1750.

(9,099) a. Gr. an old MS. So much injured as to be useless. The MSS. of this *Brāhmaṇa* from N. India divide the work into twenty-five chapters; in S. India the division is different, and is according to the subjects.

LXX.—2. षड्विंशब्राह्मणम् *Shaḍviṃçabrāhmaṇa.*

Dr. Weber in his 'Zwei Vedische Texte über Omina und Portenta' (4to. Berlin, 1859) has edited and translated the *Adbhutādhyāya* (last section of this *Brāhmaṇa*).

[1] *V.* Lassen's Indische Alterthumskunde, iv. 124 ffg.
[2] It must be remembered that the *Ārsheyabrāhmaṇa* does not go beyond the *Mahānāmnī* vv., nor does *Bhāskara's* Index.

(2,508) D. ff. 21.
(9,098) b. Gr. ll. 1—26. Written about 1750. A little worm-eaten.
(9,099) b. Gr. An old MS. Quite useless.
(9,111) Gr. Fragments. Much injured.

LXXI.—3. सामविधानब्राह्मणम् *Sāmavidhānabrāhmaṇa*. Edited together with Sāyaṇa's C. by the compiler of this Index (London, 1873).
(2,513) D. ff. 30. Written Saṃv. 1880.
(9,098) c. Gr. ll. 27—43.
(9,099) c. An old Gr. MS. Much injured and quite useless.

LXXII.—a. *Putrasāmaprayoga*.
(2,509) D. ff. 3. Recent.

LXXIII.—b. *Putrīyavargaprayoga*.
(2,510) D. ff. 5. Recent.

LXXIV.—c. *Prājāpatyasthālīpākaprayoga*.
(2,511) D. ff. 6.

LXXV.—d. *Putrīyasthālīpākaprayoga*.
(2,512) D. ff. 2.
These are Manuals for Rites and Recitations prescribed by the *Sāmavidhānabrāhmaṇa* for persons who desire offspring. The *Sāma* texts are quoted in full. A similar manual for those who desire to perform these strange rites has lately been printed at Calcutta.

LXXVI.—4. वंशब्राह्मणम् *Vaṃçabrāhmaṇa*.
Edited and translated by Professor Weber in I. S. iv. 371—386, also together with Sāyaṇa's C. by the compiler of this Index (Mangalore, 1873).
(2,516) D. ff. 3. Recent.
(9,098) g. Gr. ll. 62—3. Written about 1750.
(9,099) g. Gr. Much injured and quite useless.

LXXVII.—5. आर्षेयब्राह्मणम् *Ārsheyabrāhmaṇa*. An edition with extracts from Sāyaṇa's C. etc. is nearly finished by the compiler of this Index.
(9,098) d. Gr. ll. 44—57, b.
(9,099) d. Gr. Injured and quite useless.

LXXVIII.—6. देवताध्याय: *Devatādhyāya*. Edited together with Sāyaṇa's C. by the compiler of this Index (Mangalore, 1873).
(2,514) D. ff. 4. Recent.
(9,098) e. Gr. ll. 5[illegible] b—59, b.
(9,099) e. Gr. Injured and quite useless.

LXXIX.—7. संहितोपनिषद्ब्राह्मणम् *Saṃhitopanishadbrāhmaṇa*.
(2,515) D. ff. 6. Recent.
(9,098) f. Gr. ll. 59, b—62. Written about 1750.
(9,099) f. Gr. Much injured and quite useless.

IV.

अथर्ववेद: ATHARVAVEDA.

LXXX.—1. *Saṃhitā*. The MSS. in this collection present the *textus receptus* as edited by Professors Roth and Whitney (Berlin, 8vo. 1855—6). The Kashmīr MSS. present a different text (see Prof. Roth's "Der Atharvaveda in Kaschmir," 1875).
(2,526) D. ff. 321, 9—10 lines to a page. Not accented. 20 *k.k.* Written at the end of the 18th or beginning of the 19th century.
(2,527) D. ff. 225. *Kāṇḍas* 5—20. Accented. Saṃv. 1884 (at Benares) = 1827 A.D.
(9,118 and 9,120) Gr. ll. 267 and 301. A careless and recent transcript from the above. Not accented.
(9,128 and 9,129) Gr. Two large bundles containing verses from the A. V. There are several hundred copies of the same verse, made (apparently) for recitations by a large number of Brahmans at the same time. Recent.

2. BRĀHMAṆA.

LXXXI.—गोपथब्राह्मणम् *Gopathabrāhmaṇa*.
(2,528) a. D. 52 ff. Recent. (Written Saṃv. 1884 = ç. 1749 (= 1827 A.D.) at Benares.) *Pūrvārdha*.
b. D. 42 ff. *Uttarārdha*.
(9,122 and 9,125) Gr. ll. 146 and 116. A recent transcript from the above. These MSS. are unfortunately not correct.
The *Atharvaveda* does not exist in S. India. The above MSS. were brought for the late Rājā from Gujerat in order to enable him to have some peculiar rites performed. The text is in course of publication in the B. I.

It may be as well to remark that there is little chance that new çākhās of the Vedas, which present texts different from those already known, will be discovered in S. India. Sāyaṇa being a native of S. India commented on the texts he found in use there, and which have, in consequence, been generally received even in N. India. If different texts are in existence, it is probable that they will only be found in the more remote and secluded provinces of N. India.

THE TANJORE MAHARAJA SERFOJI'S SARASWATI MAHAL

VEDIC LITERATURE.—RITUAL.

PART II.

VEDIC SŪTRAS AND WORKS RELATING TO THEM.

I.—*Sūtras* of the *Rigveda*.

LXXXII.—A. I. आश्वलायनसूत्रम् *Āçvalāyanasūtra*.

The *Çrauta Sūtra* and *Grihya Sūtra* have been edited in the B. I., together with Nārāyaṇa's Commentary. Professor Stenzler has edited the *Grihya Sūtra*, with a masterly German translation, in the "*Abhandlungen für die Kunde des Morgenlandes*," vols. 3 and 4. The *Çrauta Sūtras* extend from *a.* i.—xii.; the *Grihya* from xiii.—xvi.

(**4,061**) D. ff 124. Written about 1750. 6 lines to a page. *Adhyāyas* i.—vi.

(4,062) D. 43 ff. A recent transcript of the beginning of the last MS.

(4,063) D. 46 ff. Do.

(4,064) D. ff. 60 *a.* i.—vi. Written in S. India about 1750.

(**4,065**) D. ff. 39. *a.* vii.—xii. Written Ç. 1610.

(4,066) D. ff. 39. A recent transcript of the last MS.

(4,069) D. ff. 112. Written about 1750. Edges of the ff. much worn.

a. i.—xii. ff. 1—92. *a.* xiii.—xvi. f. 92, b—112.

(4,070) D. ff. 20. *a.* i.—iii. and six lines of *a.* iv.

(9,130) a. Gr. ll. 32. *a.* i.—iii. Much injured.

b. Gr. ll. 84. *a.* iii.—xvi. *a.* xiii. begins f. 61. Written about the beginning of the 17th century, and generally in good order.

(8,976) *a.* Te. ll. 59. *a.* i.—xii. Lacunæ.

b. Te. ll. 17. *a.* xiii.—xvi. Written about 1800.

(372) D. ff. 4. 16 lines to the page. *Pravarādhyāya* (xii. 10—15).

(371) D. ff. 6. A recent transcript of the last.

LXXXIII. a. *Vritti* by *Nārāyaṇa*.

(**4,067**) D. ff. 54. *a.* i. and ii. Written about 1700.

(**4,068**) D. ff. 70. Do. *a.* i. and ii.

(8,977) Gr. ll. 374. 8 lines to a side. Recent.

a. i. and xii.

(8,978) Te. ll. 100. Do. *a.* i.—viii. and a few much damaged ll. containing the beginning of *a.* ix. b. 9 lines to a side. Written about the end of the 17th century. A little worm-eaten.

LXXXIV.—b. *Abhyudayapradā*, a C. on the *Āçvalāyanasūtras* by *Shaḍguruçishya* (generally identified in S. India with a Çaṅkarācārya). Prof. Weber shows that he must have lived about the 12th century.

(9,131) Te. 153 ff. L. 1 is wanting, and of ll. 2—10 only fragments remain. Written in the beginning of the 17th century.

a. ii. begins l. 33—Iha çāstre ishṭayaḥ paçavas somāç ca ye upadishṭāḥ, te pūrṇamāsena vyākhyātāḥ.

a. iii.—l. 60—Athe 'dānīṃ prasaṅgāt paçutantram ārabhate.

a. iv.—l. 79—Athe 'dānīṃ somam atra vivaxan sūtram avatārayati.

a. v.—l. 62, b. Parihite saṃsthite prātaranuvāke hotā.

a. vi.—l. 117—Athe 'dānīṃ ukthyasaṃsthāyā.

a. vii.—l. 104, b. *Wants a few lines at the beginning.*

a. viii.—l. 144, b—Praṇītam saptamādhyāye.

a. ix.—l. 152—Prakṛitis sarvavedoktā.

A few lines in *a.* ii. are much worm-eaten, but the rest is in very good order. I have noted quotations from *Āpastamba* and *Çaunaka* only. The opinion of '*others*' is frequently given as regards the division of the *Sūtras*, but without mentioning names.

(4,060) D. ff. 90. *a.* i. and part of *a.* ii. (begins f. 53, b). A recent transcript of the last.

LXXXV.—2. *Gṛihyasūtras*.

(642) D. ff. 27. *a.* xiii.—xvi. Written about 1750.

(643) D. ff. 26. *a.* xiii.

(644) D. ff. 26. *a.* xiii.—xvi.

See also above, Nos. 4,069, 9,130, and 8,976.

LXXXVI.—a. *Bhāshya* by *Devasvāmin*.

(647) D. ff. 133. 10 lines to a page. Recent. A S. Indian MS. Copied from an *ōlai* original.

a. xiii.—xvi. about 2,811 gr. Begins: "Anye ājyahomā anye pākayajñā" iti | anyeshāṃ pākayajñagrahaṇaṃ sarvapākayajñaparihārārthaṃ mā bhūt | ayam api vidhir asya | homeshv iti | brahmā ca | pākayajñeshu brahmā bhavati | vā na ve 'ti | dhanvāntariyajñaçūlagavavarjaṃ | dhanvāntariyajñe ca | çūlagavena vikalpam, etc. The first part of the introduction is clearly wanting. The C. on I. 4, 1, begins l. 4.

a. ii.—f. 68.

a. iii.—f. 93.

a. iv.—ff. 112, b. Many lacunæ from f. 129 to the end. As *Nārāyaṇa* quotes this C. it is of some antiquity.

(648) D. ff. 31. Beginning only.

LXXXVII.—b. *Anāvilā*, a *vṛitti* to the *Āçvalāyanagṛihyasūtra* by *Haradattamiçra*.

(645) D. ff. 71. 11 lines to a page; about 2,300 gr. A recent S. Indian MS. Spaces for two or three letters left blank here and there. Begins:

"Namo rudrāya yad gṛihyam *Āçvalāyananirmitam* |
Kriyate *Haradattena* tasya vṛittir *anāvilā* ||"

'*Uktāni*' vaxyāmaḥ | dviprakārāṇi karmāṇi çrutilaxaṇāny ācāralaxa(ṇā)ni ca tatro 'ktāni '*vaitānikāni*' vitānair agnibhiḥ sādhyāni çrutilaxaṇāni *karmāṇi* athe' dānīṃ gṛihyāṇi vaxyāmaḥ | gṛihāçrame bhavann agnir gṛihyaḥ—vaxyati pāṇigrahaṇādi gṛihyaṃ paricared iti yasminn agnau pāṇiṃ gṛihṇīyāt sa gṛihya iti chandogāḥ, etc. *a.* ii. begins f. 37; iii.—48; iv.—59, b.

LXXXVIII.—c. *Nārāyaṇa's Āçvalāyanagṛihyasūtravivaraṇa*.

(646) D. ff. 67. 11 lines to a page. Written about 1700.

LXXXIX.—d. *Āçvalāyanagṛihyasūtravivṛitti*, a C. by *Ānandarāya Vājapeyayajvan*.[1]

Begins:

"Vandāruvāñchitapumarthasamarthato, etc.
*Ānandarāya*yajvendur axarasvarasānugām |
Āçvalāyanasūtrasya vṛittiṃ vitanute sudhīḥ || 2 ||"

Uktāni vaitānikāni gṛihyāṇi vaxyāmaḥ | nirūpitāni tretāni

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[1] This is most probably the Minister of Çarabhatulajī, Rājā of Tanjore, and protector of Vāsudevadīxita's family (*v.* Catalogue, p. 27), and almost certainly not his own production. The date may be put at 1770 A.D.

(sic? retāgni-) sāṃnidhyāni karmāṇi gṛihyāṇi gṛihyasādhyāni | gṛihaçabdaḥ çālābhāryobhayavacanaḥ | tannimitto 'gnir gṛihyaḥ | tatra kartavyāni karmāṇi gṛihyāṇi; tāni vaxyāmaḥ | vadishyāma ity arthaḥ trayaḥ pākayajñāḥ | trayaḥ piṇḍapitṛiyajñavikārabhinnasthālīpākapaçusomāḥ pākayajñāḥ pākayajñasaṃjñāḥ kartavyāḥ | etc.

The verses used in the ceremonies are explained very diffusely.

(649) D. ff. 309. About 4,500 *granthas*. Recent.

a. ii. begins; l. 81. iii.—180; iv.—263. Carelessly copied. Lacunæ toward the end. Apparently a transcript from an *ōlai* original.

II.—1. Kārikās, etc., belonging to the Āçvalāyana Sūtras (çrauta).

XC.—*Āçvalāyanaprayogavṛitti* by one *Vishṇu*.

Begins:

"Samastamunijātasya hṛitpadmanilayasthita(ṃ) |
Vedārthavidushāṃ jñeyaṃ yajñātmānaṃ namāmy ahaṃ ||"

The author goes on to state that he follows Devasvāmin, Nārāyaṇa, and others. Darçapūrṇamāsapra° f. 1; ādhānapra° —7, b; agnihotra—11; āhitāgnipravāsa—14; piṇḍapitṛiyajña —f. 15; punarādheya—17, b; āgrayaṇa—19, b; kāmyeshṭi—20; pavitreshṭi—22, b; varshakāmeshṭi—23, b; dyāvāpṛithivyorayana—25; cāturmāsya—26; paçubandha—35, b; sautrāmaṇīprāyaçcitta — 46; vidhyaparādhaprāyaçcitta — 47, b; agnishṭoma—59. Ends abruptly on f. 82.

(**9,132**) Gr. ll. 145. Written about 1650. Broken and injured.

(4,071) D. ff. 82. A recent transcript of the last.

2. Kārikās and Prayogas belonging to the Āçvalāyana Sūtra (gṛihya)

XCI.—a. *Āçvalāyanagṛihyakārikā* by *Bhaṭṭa Kumārilasvāmin*.

883 çlokas in iv. chapters.

(720) D. ff. 53. Written in S. India about 1800. Begins:

"Āçvalāyanam ācāryaṃ natvā tadgṛihyakarmaṇāṃ |
Prayogaṃ vacmi saṃxepād vṛittikārādibhāshitaṃ ||
Prāṇān āyamya saṃkalpya parita(ḥ) sthaṇḍilaṃ çuci |
Adhikaṃ ce'shumātraṃ vā gomayeno 'palipya ca ||
Yajñīyaṃ çakalaṃ kiṃcid ādadīta tataḥ paraṃ |
Tenā 'ntaçakalenai 'va shaḍ lekhā ullikhe(t) tataḥ ||
Agnisthāpanadeçasya paççāt prā(g) deçasaṃmitau |
Ullikhed udagāyā(t)āṃ tasyā ubhayato 'pare ||
Pūrvāyate udaksaṃsthe asaṃsṛishṭe ca pūrvayā |
Madhye tisra udaksaṃsthāḥ pūrvāyāmā asaṃhatāḥ ||
Likhitā yena çakalaṃ yajñīyaṃ taṃ nidhāya ca |
Adbhir abhyuxya çakalaṃ nirasyā 'pa upaspṛiçet ||
Pratishṭhāpyā 'tha lekhāsu homāyā 'laṃ havirbhujaṃ |
Etadantaṃ prakurvīta hoshyan sthāpite 'nale ||
Ājyaikadravyake home syāc ced ājyaparigrahaḥ |
Syāt paristaraṇaṃ tatra kṛitākṛitam iti sthitiḥ ||"

A. I.—Paribhāshā—up to 19½ *çlokas*; *Svastivācana*—to 93; *Garbhādhāna*—97½; *Puṃsavana*—109½; *Sīmantonnayana*—123½; *Jātakarma*—129; *Nāmakaraṇa*—131½; *Nishkramaṇa*—135½; *Annaprāçana*—138; *Caulakarma*—162; *Upanayana*—214; *Mahānāmnīvrata*—234; *Mahāvrata*—237; *Upanishadvrata*—239; *Godāna*—245; *Samāvartana*—268; *Snātakāgamanavidhāna*—278; *Madhuparka*—296; *Kanyādānavidhi*—315½; *Vivāha*—346; *Gṛihapraveça*—362; *Nityopāsana*—370½; *Vaiçvadeva*—384; *Brahmayajña*—400; *Manushyayajña*—401; *Sandhyopāsana*—405; *Upākarma*—421½; *Utsarjana*—430.

A. II.—Çravaṇākarma—444; *Sarpabali*—453; *Āçvayujīkarma*—464; *Āgrayaṇa*—470½; *Pratyavarohaṇa*—484; *Piṇḍapitṛiyajña*—506½; *Pārvaṇaçrāddha*—541; *Pūrvedyuḥçrāddha*—549½; *Ashṭakāçrā°*—563½; *Anvashṭakya*—585½; *Mādhyāvarsha*—587½; *Pratimāsa*—588½; *Kāmya*—589½; *Māsiçrāddha*—591; *Ābhyudayika*—613; *Rathādyārohaṇa*—614½; *Vāstuparīxā*—647; *Gṛihapravārapratyāgamana*—656; *Xetraprakarsha*—660; *Nityagavābhimantraṇa*—664½.

A. III.—Kāmyahoma—667½; *Nimittahoma*—758½.

A. IV.—Dahana—812; *Āçauca*—822½; *Asthisañcayanavidhi*—834; *Ekoddishṭa*—843; *Sapiṇḍīkaraṇa*—853; *Çāntikarma*—880; Conclusion—883. Ends:

"Vilokya sarvasūtrāṇi nānā ṛishimatāni ca (sic!) jñānārthaṃ yājñikānāṃ tu mayo 'ktā gṛihyakāṛikā" 882.

Uktāny atrai 'va karmāṇi *çākalya*vacano 'bravīt (883) (sic!). This MS. (though by no means correct) is fairly intelligible. It is interesting as a new work of Bhaṭṭa Kumārila (about A.D. 650—700), one of the most famous modern Sanskrit writers. His *Mīmāṃsā* treatises are well known, as also his commentary on the *Mānavaçrautasūtras*, which has been published by Dr. Goldstücker in a magnificent facsimile edition. These *Kārikās* simply versify the *Sūtras* of *Āçvalāyana*, which are often given nearly word for word. A *vṛitti* on the original *Sūtras* is quoted.

XCII.—b.

(654) D. ff. 51. *Āçvalāyanagṛihyakārikā* (?). Recent. Neither beginning nor end. Commences with the formation of the *Sthaṇḍila*. The name is taken from the margin; this work is, however, a *Prayoga* Manual for gṛihya, etc., rites, and chiefly consists of quotations from *Çaunaka*, *Atri*, the *Saṅgraha*, and similar works with *kārikās* interspersed here and there.

XCIII.—c. *Bahvṛicagṛihyakāṛikā* by *Çākalācārya*.

(721) D. ff. 88. A S. Indian MS. written about 1750. 8 lines to a page. About 1300 granthas. ff. 1—4 and 47—8 have been recently replaced. Begins:

"Çākalo 'haṃ prayogaṃ ca vaxye bah(v)ṛicakarmaṇāṃ |
Kārikāyām anuktaṃ yat tad eva hi samantrakaṃ ||
Ācāryasya ca vai yāvat satkarmādhvapradarçinī |
Procyate kārike 'tī 'ha sadbhiç cai 'va tu laukike ||
Apānapāṇipādasya çodhanaṃ çuddhikāraṇaṃ |
Sarveshām api varṇānām idam ādau pracaxate ||
Pādaṃ praxālayed vipraḥ çauca eva hi daxiṇaṃ |
Paççāt savyam athā 'nyatra savyam ādau sadaxiṇaṃ ||
Susnātaḥ kṛitasandhyas tu çucir bhūtvā samāhitaḥ |
Gṛihyoktaṃ cā 'rabhet karma nityaṃ naimittikaṃ ca hi ||"

After this (*Çauca*) the chief subjects are as follows:—*Snāna* and *Sandhya*; *Jātakarma*; *Nāndīçrāddha*; *Puṇyāhavācana* and similar rites; *Vivāha* (f. 9); *Sthālīpāka*; *Prāyaçcittas*; *Garbhādāna* (f. 22); *Āhnika*; *Brahmayajña* (f. 26); and *Çrāddhas* (f. 28); *Sahagamanaçrāddha*; *Sapiṇḍīkaraṇa*; *Āçaucavidhi* (f. 30, b); *Piṇḍapitṛiyajña* (f. 33); *Ashṭakāçrāddha* (f. 36); *Çāntikarma* (f. 43, b); *Vāstuprakaraṇa*; *Dīpavidhi*; *Kūpapratishṭhā*; *Navagrahamakha*; *Vishṇupratishṭhā* (f. 59); *Açvatthopanayana* (f. 61, b); *Açvatthavivāha* (f. 62); *Sarpasaṃskāra* (f. 64, b); *Mriyamāṇakarma* (f. 69); *Dattakavidhi* (f. 77); *Durmaraṇavidhi* (f. 78, b); *Nārāyaṇabali* (f. 79, b); *Pālāçavidhi* (f. 80, b); *Pretakriyā*; *Piṇḍadāna*; *Çrāddhakāle dīpadāna*; *Sannyāsavidhi* (b. 85) *Antyeshṭiprakaraṇa*. Ends:

Ity evaṃ kathito dharmaḥ çākalena maharshiṇā | Looking at this work it is impossible not to remark how closely it resembles the *Sāmagṛihyapariçishṭa*, except that there is no prose (as far as I can see) in it; and that it is all attributed to Çākala. The same rites are treated in both works in exactly the same way, but in the *S. G. pariçishṭa* each section is attributed to a separate *Rishi*. The *kārikā* referred to in *çl*. 2 must, however, be that by *Kumārilasvāmin*; and, therefore, this is probably a late redaction of a work by Çākala, though many verses by him are certainly preserved in it unchanged.

—d.

(722) D. ff. 33. Many lacunæ. The end also is wanting. Labelled: *Bahvṛicashoḍaçakarmamantravivaraṇa*, which exactly explains the contents.

XCIV.—e. *Pañcavidhasūtra.*

(726) D. ff. 8. A recent S. Indian MS. termed *Saitaka-pañcavidhābhidhasūtra* (sic). A prayoga-like treatise on the *Açvayuji, Çravaṇa, Ashṭaka,* and *Āgrahāyaṇa* ceremonies, etc., and modifications of them. Begins: Gāḥ prakālyamāṇā anumantrayate 'mā me viçvato vīrya' iti; ends: iti saitakanāra-daçīxāyām (!) pañcavidhābhidhasūtram.

XCV.—B. शांखायनसूत्रम् *Kaushītaki-* or *Çāṅkhāyana-sūtra.*

(3,759) D. ff. 68. 9 lines to a page. Recent; lacunæ in f. 1. Begins: "yajñam vyākhyāsyāmaḥ sa trayāṇām varṇānām brāhmaṇaxatriyayor vaiçyasya ca saṃyujya vidhīyamānam sādhāraṇam saṃyogād vyavatishṭhate yajñopavītī devakarmāṇi karoti prācīnavītī pitryāṇy ācamanaprabhṛiti yenā 'dhikaraṇena saṃyujyeta na tena vyāvarteta."

a. ii. begins f. 9; iii.—16, b; iv.—25, b; v.—34; vi.—42; vii.—49, b; viii.—59, b. This MS. ends with the 25th section of *a.* viii.

For accounts of other MSS. see Verzeichniss, pp. 23—4, 27—8, Bühler (Gujarat Cat.), pp. 190—4.

XCVI.—Do. *Grihyasūtra.*

(723) D. ff. 35. 6 *adhyāyas.* A S. Indian transcript written about 1820.

a. i. (§ 28)—f. i.; ii. (§ 16)—12; iii. (§ 14)—18, b; iv. (§ 19)—23, b; v. (§ 11)—30; vi. (§ 6)—31, b.

§ 1—Athātaḥ pākayajñān vyākhyāsyāmo 'bhivartsyamāno yatrā 'ntyām samidham abhyādadhyāt tam agnim indhīta vai vāhyam vā dāyādyakāla eke prete vā gṛihapatau svayam, etc.

A part of this *Sūtra* (i. b; 13—18) has been printed by Dr. Haas in his valuable article on the marriage rites according to the *Gṛihyasūtras* (I. S. v.). All the curious usages there mentioned, as regards the selection of a wife, are entirely obsolete; astrology now decides everything.

(724) D. ff. 43. *a.* i. 3, iv. 8. Imperfect. Many lacunæ. A recent S. Indian transcript; apparently from a damaged *ōlai* original.

II. Sūtras of the Black Yajurveda.

XCVII.—A. 1. आपस्तंबसूत्रम् *Āpastambasūtra;* 1. *Çrautasūtras.*

(3,846) D. ff. 203. 9 lines to a page. Written about 1750. f. 91—2 are numbered twice over. About 5,000 gr.

Praçna 1. (§ 25)—f. 1.—Athā 'to darçapūrṇamāsau vyākhyāsyāmaḥ. Prātar agnihotram hutvā 'nyam āhavanīyam praṇīyā 'gnīn(anv)ādadhāti na gataçriyo 'nyam agnim praṇayati——

ii. (§ 21)—13, b.—Daivasya tvā savituḥ prasava iti sphyam ādāye 'ndrasya bāhur asi daxiṇa ity abhimantrya——

iii. (§ 20)—f. 21, b.—Idām eke pūrvam samānanti prāçitram eka | āgneyam puroḍāçam prāñcam tiryañcam va——

iv. (§ 16)—f. 29, b.—Yājamānam vyākhyāsyāmo | yajamānasya brahmacaryam daxiṇādānam dravyaprakalpanam——

v. (§ 29)—f. 38.—Agnyādheyam vyākhyāsyāmo açvatthaḥ çamīgarbha ārurohatve, etc.

vi. (§ 31)—f. 51.—Agnihotram vyākhyāsyāmo——

vii. (§ 28)—f. 64.—Sarvān lokān paçubandho 'bhijayati tena yaxyamāṇo 'māvāsyāyām, etc.

viii. (§ 22)—f. 76, b.—Axayyam ha vai cāturmāsyayājinaḥ sukṛitam bhavati——

ix. (§ 20)—f. 90.—Çrutilaxaṇam prāyaçcittam vidhyaparādhe vidhiyata ekasmin doshe çrūyamāṇāni prāyaçcittāni samabhyuccīyeran——

x (§ 31)—f. 105.—Somena yaxyamāṇo brāhmaṇān ārsheyān ṛitvijo vṛiṇīte yūnaḥ sthavirān vā 'nūcānān ūrdhvavāco 'naṅgahīnān——

xi. (§ 21)—f. 121.—Pravargyam sambharishyann amāvāsyāyām(vā) paurṇamāsyām āpūryamāṇapaxasya vā puṇye naxatre tūshṇīm kāṇṭakīm samidham ādhāya.

xii. (§ 21)—f. 133.—Ātithyāya dhrauvāt sruci camase vā tānūnaptram——

xiii. (§ 21)—f. 143, b.—Mahārātre budhvā 'gne naye 'ty āgnīdhram abhimṛiçati: 'idam Vishṇur vicakrama,' iti——

xiv. (§ 25)—f. 163.—Abhishavādimadhyandinam savanam tāyate tasya prātaḥsavane——

xv. (§ 34)—f. 175, b.—Ukthyaḥ shoḍaçy atirātro 'ptoryāmaç cā 'gnishṭomasya guṇavikārā.

xxx. (§ 21)—f. 193, b.—(Çulvādhyāya) vihārayogān vyākhyāsyāmo yavadāyāmam pramāṇam. At the end of each praçna is a reversed index of the first words of the sections.

(9,186) Gr. 68 ll. P. i.—vi., 14. Written about 1700.

(9,519) b. Gr. ll. 15. P. viii. and ix. Written about 1700.

Do. do. Fragments.

(3,847) D. ff. 4. In the same hand as the last MS. but one.

Do. xxiv. (§ 4). The *Sāmānya-Sūtra* or *Paribhāshā-praçna.* First part. Edited by Prof. Max Müller in 1855 (Z. d. D. M. G. ix.).

(9,07[illegible]) b. Gr. ll. 4. Do.

(9,110) j. Te. ll. 7. Do.

(358) f. D. ff. 12. 8 lines to a page. *Pravarakhaṇḍa* pravarān vyākhyāsyāma ārsheyam vṛiṇīte. From *Praçna* xxiv., of which it forms the second part.

(9,186) Gr. a. ll. 1., b. Do. P. xxiv., *Paribhāshā-Sūtra.* b. ll. 7—13. Do. 2, *Pravarakhaṇḍa.* Written about 1750.

Commentaries on the Āpastambaçrautasūtras.

XCVIII.—a. *Sūtradīpikā* by *Rudradatta.*

(9,159) a. Gr. 207 talipat ll. About 16 lines on a side. Recent. Granthas 25,000. Begins:

"Svam svam manoratham avāptum, etc.
Asy(ā') *pastambasūtrasya* durjñānājñānasamçayāt |
Sūtradīpikayā vṛittyā *Rudradattaḥ* parāsyati ||
Santu ye suvivaktāras santas syur guṇasāxiṇaḥ |
Ratnam ratnam iti grāhyam mūlam kim tasya gṛihyate ||"

Atra bhagavān āpastamba(s) samastalokahitacikīrshayā vidhyarthavādamantrātmakavividhavedabhāgavyākīrṇam vibhaktānekaçākhāvyāsaktam ca viçvasya vaitānikasya karmaṇo yājurvedikam prayogam vyācikhyāsus tatra sarvaprathamabhāvino 'gnyādheyasyā 'py ishṭyantapaxatvāt sarveshṭīnām ca darçapūrṇamāsaprakṛititvāt samāmnāye ca darçapūrṇamāsamantrāṇām eva prāthamyāt tāv evā 'gre vyākhyāsyaun adhikāran darçayati—'*athā 'to,*' etc.

a. ii.—l. 16; iii.—24, b; iv.—32, b; v.—38; vi.—52; vii.—66; viii.—79; ix.—98; x.—121; xi.—136; xii.—147; xiii.—147, b; xiv.—177; xv.—189.

This C. is, on the whole, concise. In *Praçna* i. out of 309 Sūtras, 23 (it appears) are not commented. It is more than uncertain if *Rudradatta* wrote a C. beyond *pr.* xv. *Çrotriya* Brahmans always assert that he did not.

XCIX.—b. *Āpastambasūtravyākhyāna* by *Dhūrttasvāmin.*

(3,853) D. ff. 40. 12 lines to a page. Gr. 840.

Pr. xxiv. § 1 (*Paribhāshāpraçna*) only.—"*Yajñam vyākhyāsyāmaḥ*"—Atrā 'yam sūtrārambhahetum nityayajñakriyāpurushaçreyo 'bhivyanakti.

C.—c. *Āpastambasūtrabhāshya* by *Kapardisvāmin.*

(3,851) D. ff. 50. 10 lines to a page. Recent.

Ç. on the *Çulvapraçna* only. Begins:

"Uktā yajñās teshām āyatanāni niyatapramāṇāni niyatadeçāni. teshām āyāmavistārān vaktukāma āha—*vihārayogān vyākhyāsyāmaḥ*—vihriyante 'smin agnaya iti vihārāḥ prāgvamçadayaḥ gārhapatyādayaç ca. yujyate 'nene 'ti yogo rajjuviçeshaḥ. vihārāṇām yogo vihārayogaḥ. vihārasampādanārthān rajjuviçeshān vyākhyāsyāmaḥ pratipādayāmaḥ."

CI.—d. *Āpastambaçulvasūtravyākhyāna,* also called *Vivaraṇa,* by *Karavindasvāmin.* 6 *paṭalas.*

(3,852) D. ff. 84. The *Sūtras* are in the middle of the page, and the C. above and below. Recent.

I have already given the commencement of this C.—see Catalogue, p. 21.

CII.—e. *Āpastambaçulvapradīpa* by *Sundararāja*.

(9,160) Gr. ll. 65. Recent. Begins: "*Āpastambena* yo 'yaṃ vyaraci bhagavatā *çulva*saṃjño gambhīraḥ *praçno* 'rtha(ṃ) tasya bhāshyaprabhṛitishu kathitaṃ vīxya kṛitsnaṃ prayogaṃ saṃxipyo 'dbodhanārthaṃ *kuçika*kulanidher *Mādhavāryasya* yashṭuḥ putraç *çulva*pradīpaṃ vivaraṇam adhunā *sundaro* nirmimīte—SŪTRAM—*vihārayogāṃ vyākhyāsyāmaḥ*—ṬĪKĀ vihāro viharaṇam | caturaçrādirūpeṇa bhūmeḥ karaṇam | tasya yogā upāyāḥ |"

CIII.—f. *Prayogaratnamālā* by *Cauṇḍappācārya*, Minister of *Vīrabhūpati*, Son of *Bukka* of *Vijayanagara*.

(3,848) D. ff. 250. 13 lines to a page. Not very legibly written about 1800. Gr. 7,750. Wants the first seven verses.

Begins with a *Paribhāshāpariccheda*, on f. 27. The C. on the *Sūtras* begins with *A*. i. (contains 8 *paṭalas*); *A*. ii. (6 *paṭalas*)—f. 100, b; *A*. iii. (6 *paṭalas*)—f. 176, b.

(3,849) D. 195 ff. 10 lines to a page. *Praçna* ii., *paṭala* 4, to the end of *Pr*. iii. An independent MS., but inferior to the last.

(3,850) D. 158 ff. Beginning to the end of *Pr*. ii., *paṭala* 3. Copied from the next.

(3,854) D. 117 ff. Beginning to *paṭala* 2 of *Pr*. ii., in which the MS. breaks off. Old and much worn in parts. Except 3,850, the other MSS. are independent, and differ often to a considerable extent.

The beginning of this work is historically interesting; so, omitting mere praise of the *Vijayanagara* dynasty, I give it

"Vedān vyākhyan *Mādhavāryaḥ Sāyaṇārya*vapurdharaḥ ‖ 7 ‖
Tasmāt sadudayam prāpad udayādrer iva 'ṃçumān ‖
Karapūritasarvāçaḥ çrīmān *Harihareçvaraḥ* |

* * * *

Vyadhād api purāṇāni mahādānāni shoḍaça |
Tasmād abhūd bhūridhāmā Yuvābu(kk)amahīpatiḥ ‖
Yaḥ prācīm ākramīd udyann atha sarvā diço vaçī |
Tam utkhātanikhātārimaṇḍalastambhamaṇḍite ‖
Maṇḍape tulayā yena [*unintelligible in both MSS.*].
Tippambā nāma tasyā 'sīd rājñī guṇagarīyasī |
Devapatnyo bhajanty āçāḥ çacyādyā yadbhiyā bhṛiçaṃ ‖ 12 ‖
Tasmād asyāṃ samudabhūd bhūpatiḥ çrībhuvo patiḥ |

* * * *

Sa kadācid bhūpatīndraḥ pālayan dharmataḥ prajāḥ |
Samprārthito dvijaiḥ çrautaṃ viçadīkartum udyataḥ ‖ 19 ‖
Vicārya vidushāṃ madhye *Cauṇḍapācāryam* ādiçat |
Vyacaxā' 'dhvaratantraṃ tvaṃ samantrārtham' iti sphuṭam ‖ 20 ‖
Kiṃ stumas *Cauṇḍapācāryaṃ* jātaṃ tatra mahīkule |
Vasishṭhārundhatī mukhyā yatkule gṛihamedhinaḥ ‖ 21 ‖
Vasishṭho vāsishṭhakule *Cauṇḍācāryaḥ* satāṃ mataḥ |
Kāmāmbā gṛihiṇī tasya bharadvājakule 'jani ‖ 22 ‖

* * * *

Utsāhī sarvakṛityeshu prabhumantryanujadvayaḥ |
Cauṇḍapāryo 'mātyavaryaḥ so 'bhūd bhūmipatipateḥ ‖ 25 ‖
Kalpasūtreshv anekeshu sarvakratusamanvayāt |
Āpastambācāryasūtraṃ pradhānaṃ pracuratvataḥ ‖ 27 ‖
Vyākhyāsyate ca tat sūtraṃ hautraudgātraprasaṅgataḥ |
Sūtrārthamantravyākhyārthaprayogapratipādanaiḥ ‖ 28 ‖"

The author (who certainly does not stint himself in self-praise) then states that he consulted *Brāhmaṇas*, *Mīmāṃsā*, *Chandas*, *Kalpasūtras*, and even *Kalāvidyā* and *Çilpa!* He must have written about 1420—50. This introduction completely changes the received order of succession in the *Vijayanagara* dynasty, but is probably more correct than the four or five lists collected by Lassen (I. A.-K. iv., Beilage, pp. 976 ffg.).

CIV.—g. *Pravaramañjarī* by *Purushottamapaṇḍita*. An explanation of the *Gotras*, etc. following *praçna* xxiv.

(363) D. ff. 11.

CV.—2. *Mantrapraçnau*: *i.e. ppr*. xxv. and xxvi. of the Sūtras; 2 Sections each containing § 18.

(9,031) Gr. 70. ff. Much injured.
(9,032) a. Gr. ll. 47. *pr*. 2.
b. Gr. ll. 16. *pr*. 2.
c. Gr. ll. 4. *pr*. 2. Beginning only.
(9,033) Gr. ll. 10. *pr*. 1.
(9,055) Gr. ll. 15. *pr*. 1.

CVI.—*Mantrapraçnabhāshya* by *Haradattamiçra*.

Begins:

Praṇipatya mahādevaṃ Haradattena *dhīmatā* |
Ekāgnikāṇḍamantrāṇām vyākhyā samyag vidhīyate ‖

Tatrā 'py ādito vaiçvadevamantram adhīyāte, tathā co 'ktam—'ubhayataḥ parishecanaṃ yathā purastād'—iti, tasmād [parishec]anamantrāḥ pūrvaṃ vyākhyeyāḥ—'adite 'numanyasve "ti aditir devamātā; he adite 'anumanyasva' mayā kriyamāṇaṃ karmā 'nujānīhi—etc.

Pr. ii. begins: Atho 'panayanamantrāḥ. Atro 'shṇā apaḥ çītāsv ānayati '*ushṇena vāyo*' ushṇeno 'dakena ushṇam udakaṃ gṛihītvā '*ehi*' āgaccha—etc.

(9,070) Gr. ll. 79. An old MS. (? about 1600). a. 1—9 and the last 14 are much broken. *Pr*. i.—l. 1; ii.—30, b.

(9,071) Gr. a. 116. A recent transcript of the last; not inked. These two MSS. give almost different recensions of the same work. The last is the fullest.

CVII.—3. *Gṛihyasūtra*. Pr. xxvii.

(9,078) a. Gr. ll. 15. 16 sections only (out of 23). This *pr*. contains the tantra part of the *gṛihya* ritual; the *Mantras* are in *ppr*. xxv. and xxvi.
c. Gr. ll. 16. Do. 21 sections.
(9,305) Gr. 22 ll. Written about 1700.

CVIII.—4. *Praçnas* xxviii. and xxix. containing the *Dharmasūtras*. The text has been edited with extracts from the C. (Ujjvalā) by Dr. Bühler at Bombay.

(9,306) Gr. ll. 78. Written about 1650. Do.
(9,307) Gr. ll. 42.
(9,308) Gr. ll. 46. Imperfect.
(9,309) Gr. ll. 22. Imperfect.
(263) D. 282 ff. 8 lines to a page. Written about 1820.

CIX.—a. *Ujjvalā*, a C. on the *Āpastambadharmasūtras* by *Haradattamiçra*. Granthas 3,200.

(264) D. ff. 158. A recent transcript of the last.
(265) D. ff. 110. 12—15 lines to a page. Written about 1700. The probable original of the two last MSS.
(266) D. ff. 171. A recent transcript.
(9,310) Gr. ll. 193. Written about 1700.
(9,311) Gr. ll. 217. A recent transcript; not inked.
(9,312) Te. ll. 116.
(9,313) Gr. ll. 100. Imperfect.

5. Pitṛimedha Praçnas.

CX.—*Pitṛimedhabhāshya* by *Gārgya Gopālayajvan*.

(730) D. ff. 59. Wants end. Recent transcript of 9,361. The 2 *praçnas* of *pitṛimedha-sūtras* are usually reckoned as *praçnas* xxxi. and xxxii. of the *Āp*. *sutras*.

(731) D. ff. 16. Recent transcript of beginning of do.

(9,361) Gr. ll. 41, c. 1700. Wants end. Begins: Granthān ālocya bhāshyādīn Gārgya-Gopālayajvanā | Āpastambanibandhas tu pitṛimedho 'nuvarṇyate ‖ Iha tu bhagavatā sūtrakāreṇa vyākhyātāni vaitānikāni gṛihyāṇi ca karmmāṇi, athe 'dānīṃ pitṛimedhākhyaḥ purushasaṃskāro vyākhyāyate |—

Ends in *paṭala* 3 (*brahmayajña*). Many extracts fr[om] Baudhāyana, etc., are given.

CXI.—

(3,897) D. ff. from 3—12. Wants beginning and end. pitṛimedha.

As it is of some importance that the size and contents of the Āpastambasūtras should be known, I shall here give all the information that I have been able to collect.

The oldest authority that I know of on this subject is Cauṇḍappa's C. ("Prayogaratnamālā," see above) of the 15th century. He says (*çl.* 39—56):

Triṃçatpraçnātmakaṃ sūtram Āpastaṃbamunīritam[1] |
Çrautag(ṛi)hyasmārtakarmabodhakaṃ tatra pañcabhiḥ ||
Pañcaviṃçādibhiḥ[2] praçnair g(ṛi)hyasmārtavinirṇayaḥ |
Itaraiḥ pañcaviṃçatyā çrautatantraṃ prapañcyate ||
Tatrā 'dimair nava praçnair haviryajñavidhikramaḥ |
Antyaiḥ[3] shoḍaçabhiḥ somaḥ prādhānyena prapañcitaḥ ||
Tatrā 'dimais tribhir darçapūrṇamāsau, tadādime |
Ekadeçe piṇḍapitṛiyajño 'pi pratipāditaḥ ||
Caturthe tadyājamānam; ādhānaṃ pañcame tataḥ |
Shashṭe 'gnihotrāgrayaṇe; saptame paçur; ashṭame ||
Cāturmāsyāny; atha prāyaçcittānāṃ navame vidhiḥ; |
Agnishṭomaprapañco 'tha pañcabhir daçamādibhiḥ ||
Praçne tu daçame dīxā prāyaṇīye svarāṭkramaḥ |
Atithyeshṭir iti proktaṃ saprapañcacatushṭayam ||
Ekādaçe pravargyāṇāṃ saprayaçcittako vidhiḥ; |
Dvādaçe hy [upasaddvayam] āgnīshomīyavarṇanam; ||
Praçne trayodaçe prātaḥsavanoktiç; caturdaçe |
Savane dv(ai)dhā[4] 'vabhṛithodayanīyāvaçā vidhiḥ (*sic*); ||
Praçne pañcadaçe co 'kthyaḥ shoḍaçī cā 'tirātrikaṃ |
Āptoryāmikādaçinā (*sic*),[5] brahmatvaṃ daxiṇāvidhiḥ ||
Prasangād daçahotrādiprayaçcittaṃ ca saumikaṃ; |
Agniḥ sāngo dvayos tatra shoḍaçe prathamā smṛitiḥ ||
Praçne pañcadaçe çishṭā dvitrishaḍahastrike api; |
Ashṭādaçe vājapeyarājasūyau savistarau; ||
Ekonaviṃçe sautrāmaṇikā(ṭha)kacitikramaḥ |
Tatrai 'va kāmyāḥ paçava ishṭayaç ca prapañcitāḥ ||
Viṃçe 'çvamedhapurush(a)medhayor vidhivistaraḥ; |
Ekaviṃçe dvādaçāhamahāvratavidhir; gavām ||
Utsargiṇām apy ayanaṃ dvāviṃçe hīnavistaraḥ; |
Trayoviṃçe tataḥ praçne sattrāyanavidhikramaḥ; ||
Caturviṃçe tataḥ praçne nyāyaprāvarahautrakaṃ; |
Pañcaviṃçe 'tha shaḍviṃçe g(ṛi)hyamantrāḥ prapañcitāḥ; ||
Praçne 'tha saptaviṃçe syā(d) gṛihyatantravidhikramaḥ; |
Ashṭaviṃçaikonatriṃçatpraçnayoḥ smārttasatkriyāḥ ||
Sāmānyato viçeshena triṃçe çulvavinirṇayaḥ; |
Evaṃ sāmānyataḥ sarvapraçnānām arthasangrahaḥ.[6] ||

The praçnas i.—xv. have already been described above; I will now give the beginning of the rest from a MS. I have been able to examine, and which is probably unique.

Pr. xvi. (35 §§ in 10 *paṭalas*) Agniṃ ceshyamāno 'māvāsyā—

xvii. (36 §§) Çvobhūte paurvāhnikībhyāṃ pracayaṃ—

xviii. (23 §§) Çaradi vājapeyena yajeta brāhmaṇo rājanyo va'rddhikāmaḥ | nityavad eke samāmananti prajāpatim āpnoti tasya shoḍaçivat kalpaḥ |—

xix. (28 §§) Tryahe purastāt—

xx. (26 §§) Rājā sārvabhaumo 'çvamedhena yajetā 'py asārvabhaumaç citrānaxatraṃ puṇyanāmadevayajanam adhyavasyati—

xxi. (26 §§) Dvādaçāhena prai 'va jāyate 'bhi svargaṃ lokaṃ jayaty eshu lokeshu pratitishṭhati—

xxii. (29 §§) Ekākeshv ahīneshv iti prākṛitir daxiṇā dadāti yathā samāmnātaṃ vā sarvatra—

xxiii. (25 §§) Caturviṃçatiparamāḥ sattram āsīraṃs teshāṃ dvādaçāhena sattrabhūtena kalpo vyākhyāto—

xxiv. a. Paribhāshāsūtra (see above).
b. Pravarasūtra (see above).
c. Hautraka.

This last section I have not yet met with.

It is thus evident that Cauṇḍappa's account is correct. One point remains to be noticed. He (Cauṇḍappa) entirely omits mention of two praçnas which treat of paitṛimedhika rites, and which are reckoned usually to be the thirty-first and thirty-second of the work. In some MSS. however of the thirtieth, thirty-first, and thirty-second praçnas (which are not uncommon in S. India), I have seen them numbered as the twenty-fifth, twenty-sixth, and twenty-seventh, and, *apparently*, excluding the Dharmasūtra.

Commentaries on the different sections of this huge sūtra are numerous; and in fragments, at all events, are not uncommon in S. India; but I cannot hear of anything like a complete copy of any one of them. Dhūrttasvāmin, and, perhaps, also Kapardisvāmin, have written commentaries (it is said) on the whole. The commentary by the first is very brief in parts, and not of much use in restoring the text as far as the 18 praçnas go which I possess. It has been annotated by Kāçikarāma.[1] There is also a comment on these sūtras by Gurudevasvāmin,[2] which is probably an old one, and another (of recent times) by Ahobalasūri.[3] It is not unlikely that Haradatta commented on the whole 30 sections; the tradition in S. India is, in fact, that he is the same as Rudradatta, whose C. has been already described. Under the name of Haradatta are commentaries on the Mantrapraçna, Gṛihya, and Dharma sections (xxv, xxvi, xxvii, xxviii, and xxix); his C. on the Gṛihya section he termed "Anākulā." Darçanārya has also explained the gṛihya praçna. I have a copy of an anonymous C. on the Paribhāshā-(Sāmānya-)sūtra which is probably by Tālavṛintanivāsin. The Çulva-praçna has been annotated by Karavindasvāmin, Kapardisvāmin[4] and Sundararāja. There are also Prayoga treatises which are more easily to be had than the commentaries, and which are described further on.

Of the Āpastamba sūtras but little has been published. Dr. Max Müller long ago translated the Paribhāshā section into German.[5] Dr. Bühler has edited the Dharmapraçnas (Bombay, 1868—1871), with extracts from Haradatta's C. and critical notes, and he promises shortly a translation which has been some time nearly printed. Prof. Eggeling has long promised an edition of the Gṛihya chapter. Perhaps the most interesting section of the whole is the Çulva chapter, which treats of the construction of altars; this involves (as I pointed out in 1869[6]) considerable geometrical knowledge, and must throw much light on the beginnings of Indian geometry. Dr. Thibaut has recently taken up this subject, and it is to be hoped that he will be able to bring out an edition. The Āpastamba and Baudhāyana sūtras differ much in this respect, and a comparison of the two is requisite, to say nothing of reference to the traditional diagrams for constructing these altars which may still be found here and there with Vedic priests, and without which (though perhaps sometimes erroneous) it is impossible to understand the necessarily great variety of bricks which are used.[7]

II.—Kārikās and Complete Āpastamba Prayogas.

CXII. — *Āpastambakārikā* by *Trikāṇḍimandana Bhāskaramiçra, son of Kumārasvāmin.*

(**9,185**) Gr. ll. 18. An old MS. (c. 1650), but in good order.

K. i. *Adhikārinirūpaṇa*, l. 1.
ii. *Pratinidhinirūpaṇa*, 7.
iii. *Punarādhānaprakaraṇa*, 14, b.

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1 *v. l.* Āpastambam udīritam |
2 *v. l.* pañcaviṃçatibhiḥ |
3 *v. l.* anyaiḥ |
4 *v. l.* dve 'thā |
5 ? aptoryāmaikadeçena.
6 The MSS. are insufficient to correct the passage throughout.

1 "Catalogue," p. 20. There is little doubt that Dhūrttasvāmin annotated 25 praçnas at least.
2 A. S. L. p. 380, *note.*
3 "Catalogue," p. 20.
4 A MS. of this is described in "Notices," ii. p. 83; it is at Queen's College, Benares. See also my "Catalogue," p. 21, for a description of a MS. of Karavindasvāmin's C. Of this I have since secured another MS. (Grantha).
5 Z. d. D. M. G. ix. (1855).
6 "Catalogue," p. 29.
7 Dr. Thibaut has begun an edition of the Baudhāyana and Āpastamba Çulvasūtras in the "Pandit."

Begins:
Çriyaṃ vāgīçvarīṃ devīṃ sampraṇamya vināyakān |
Gurūṃç ca somayāgasya prayogaḥ pravitanyate ||
Tatrā' dhikārakālādi prathamaṃ pratipadyate |
Sūtrāntaramataṃ vaxye sopāyaṃ kvacit kvacit ||

(3,865) D. ff. 14. A recent transcript of *k.* i. from the last.
(3,866) D. ff. 17. Do. *k.* ii. (*pratinidhinirūpaṇa*).
(3,867) D. ff. 17. Do. *k.* i.—iii.
(3,868) D. ff. 14. Do. *k.* iii. (*punarādhānanirūpaṇa*).

CXIII.—*Paçubandhakārikā* by *Vāsudevadixita.*
(3,863) D. ff. 8.

CXIV.—*Somakārikā* by *Vāsudevadixita.*
(3,864) D. ff. 29.

CXV.—*Āpastambaprayogavṛitti* by *Tālavṛindanivāsin.*[1]
(9,139) Gr. ll. 94—102, 125—202 and 21. Written at the end of the 17th century.
The first is a fragment on āçauca and prāyaçcitta (*P.* ix.).
The *Somaprayoga* (*P.* xi.) begins on l. 125. *P.* xii.—144, b; xiii, 1—154, b; xiii, 2—169; xiv.—182; xv.—202, b. Ends —'*Kapardyabhiprāyeṇa*' abruptly in the dvādaçāha section.
(9,164) Gr. ll. 186.
Do. Begins with *Pr.* x. (injured at the beginning), and extends to the end of the section on the Pauṇḍarīka ceremony. The first *p.* begins—Agniṃ ceshyamāṇaḥ. agnir iti sthaṇḍilam ishṭakākṛitam ucyate. It should be therefore numbered xvi.
(9,161) Gr. ll. 183. Recent; not inked. Begins abruptly in *p.* 2 of *Pr.* xi. Ends abruptly.
(9,162) Gr. ll. 178. Recent; not inked. *Pr.* xvi. (*agnim ceshyamāṇaḥ*, etc.) to the end of the *Sāgnicityapauṇḍarīkakārikā.*
(9,163) Gr. An old MS. of the first part; much injured.
(9,110) Te. ll. 9. *prāyaçcittakhaṇḍa.*
(9,180) Gr. ll. 67. 5 sections on *prāyaçcittas* (? *Pr.* ix.).
(9,136) Gr. ll. 83—163. *Paṭala* 6 of *Pr.* iii. to the end of *Pr.* v.

I have already remarked[2] on the great difference one finds in the MSS. of this very useful and well-written manual. The above MSS. are no exceptions, and are not generally in a satisfactory condition. The first and second MSS. are the only ones ever likely to prove of use. Were an edition possible, it would be infinitely more useful an aid to understanding the Āpastambaçrautasūtra than all the commentaries together. If anywhere, complete copies should exist in S. India; but after many years' vain inquiry, I have come to the conclusion that only fragments are to be found. I have myself a copy of Praçnas xx.-xxii. and all before this can probably be had, but I have not seen any of this work beyond *Pr.* xxii.

CXVI.—B. बौधायनसूत्रम् *Baudhāyanasūtra.* I. Çrautasūtra.
(9,147) Gr. ll. 180. Written before 1700.
P. i. (l. 1) begins: "Āmāvāsyena vā paurṇamāsena vā havi . . . . yaxyamāṇo bhavati," etc. 32 *khaṇḍas.*
ii. (l. 26, b). . . . Atho 'pavyāharaṇam. 12 *khaṇḍas.* l. 31 is broken and about half only remains.
iii. (l. 40). Agnīn ādhāsyamāno bhavati. 11 *khaṇḍas.*
iv. (l. 48, b). Agnīn punar ādhāsyamāno. 10 *adhyāyas.*
v. (l. 70, b). Paçunā yaxyamāṇo. 12 *khaṇḍas.*
vi. (l. 85). Çrug asi vayaṃ somam. 19 *kh.*
vii. (l. 102). Pravargyaṃ sambharishyan. 22 *kh.*
viii. *Agnishṭoma* i. (l. 121). Agnishṭomena yaxyamāṇo bhavati. 33 *kh.*
ix. Do. ii. (l. 144, b). Athā 'to mahārātrau. *kh.* 27.
x. Do. iii. (l. 164, b). Prasarpanti madhyandināya savanāya. *kh.* 9.
xi. Do. iv. (l. 170, b). Prasarpanti tṛitīya-savanāya. Ends abruptly in *kh.* 16.

It is remarkable that these MSS. of the *Baudhāyanaçrautasūtra* do not give the number of each *praçna;* the numbers I have affixed (for convenience of reference) depend on the agreement between this MS. and that of *Bhavasvāmin's* C. and on the fact that the *sūtras* of the B. Y. V. resemble one another very closely.

(3,791) D. 32 ff. 7 lines to a page; recent.
Praçna i. Begins: Amāvāsyena vā paurṇamāsena vā yaxyamāṇo bhavati. 36 sections and one on *prāyaçcitta.*
(3,793) D. ff. 14. 6 lines to a page; recent. S. Indian transcript.
P. iii. Agninā 'dhāsyamāno bhavati sa upakalpayate. 13 sections.
(3,792) D. ff. 19. Recent. S. Indian.
P. v. Paçunā yaxyamāṇo bhavati. 12 [illegible]ions.
(3,789) D. ff. 122. Recent. S. Indian.
a. P. viii. Agnishṭomena yaxyamāṇo sa upakalpayate kṛishṇājinaṃ ca kṛishṇavishāṇaṃ ca vāsaç ca mekhalāṃ ca[1]— 32 sections, ends 37, b. *b.* Athā 'to mahārātre—20 sections, ends f. 70. *c.* Prasarpanti mādhyandināya—8 sections, ends f. 80. *d.* Prasarpanti tṛitīya-savanāya—12 sections, ends 95, b. *e.* Pravargyaṃ sambharishyan—18 sections.
(3,790) D. ff. 106. A recent transcript of the last.
(3,794) D. ff. 13. Recent; a S. Indian MS.
P. xv. Ends in 14th section—Vājapeyena yaxyamāṇo bhavati sa upakalpayate kṛishṇājinaṃ suvarṇarajatau rukmau bastājinam, etc.
(3,796) D. ff. 11. Recent; N. Indian.
P. xvi. 23 sections. Rājasūyena yaxyāmāṇo bhavati purastāt phālgunyai vā caitrāyai vā paurṇamāsyā amāvāsyena vā havishe 'shṭvā.
(3,797) D. ff. 20. A recent transcript of the last.
(3,795) D. ff. 7. Recent; S. Indian; on *mṛigāreshṭi* (part of P. xvii.).
(3,798) D. ff. 8. Recent; S. Indian.
P. xix. Sections 12. Dvādaçāhena yaxyamāṇo bhavati eko vā bahavo vā.
(3,753) D. ff. 25. Recent. a. Kaṭhakasūtra, f. 1.
b. Cāturmāsyasūtra; 6—17 sections and index.
(3,784) D. ff. 11. Atirātra, Aptoryāma, and Ekādaçinī sūtras. Begins: Atirātraṃ karishyann upakalpayate, etc. Recent.
(3,800) D. ff. 23. Recent.
P. (?). Ukhā sambharishyann upakalpayate 'çvaṃ ca gardhabhaṃ ca tayor eva. Breaks off in section 37.
(359) D. ff. 16. Recent.
P. (?). *Pravara* section. 9 *adhyāyas.* Begins: Athā 'taḥ pravarān vyākhyāsyāmaḥ saptānām ṛishīṇām agastyāshṭamānāṃ paxā bhavanti.

Commentaries on the Çrautasūtras of Baudhāyana.

CXVII.—a. *Baudhāyanakalpavivaraṇa* by *Bhavasvāmin.*
(3,744) D. 345 ff. 7 lines to a page. Recent; about 5,200 gr. I have already given the introduction, *v.* Catalogue, pp. 24-5.
Darçapūrṇamāsa (*Pr.* i.). *a*—1—f. 1; 2—10; 3—13; 4—17; 5—25; 6—27, b; 7—30; 8—31, b; 9—34; 10—36; 11—37; 12—39; 13—40, b; 14—42; 15—44, b; 16—45, b; 17—46.
Agnyādhāna (*Pr.* ii.). Begins: Atho 'pavyāharaṇaṃ. mantrakramād darçapūrṇamāsāv anukrāntau sampraty ādhānapūrvakatvāt sarvakarmaṇāṃ kramād ādhānaṃ prastūyate. *a* 1—46; 2—47, b; 3—49, b; 4—50, b.
———— (*Pr.* iii.). Agninā 'dhāsyamāna ity ārabdhavye. *a* 1—56, b; 2—60, b.
Agnihotraprakaraṇa (*Pr.* iv.). Yo 'gnyādheyena. *a* 1—

[1] For an attempt to explain this strange title, see Catalogue, p. 24.
[2] Catalogue, p. 24.

[1] This appears to correspond with the MS. described in "Notices," ii. p. 85, which is in Queen's College, Benares.

66; 2—67; 3—72; 4—73 (at the end of this *a*—*Samāptaḥ piṇḍapitriyajñaḥ*); 5—74, b; 6—76; 7—77; 8—79; 9—79, b; 10—81 ("*sa*° dāçādhyāyikā").

Paçuprakaraṇa (*Pr.* v.). Darçapūrṇamāsavyāpāraṃ samāpya anantaraṃ paçor viçesha uktaḥ. *a* 1—83; 2—91; 3—95; 4—102, b.

Cāturmāsyaprakaraṇa (*Pr.* vi.). Darçapūrṇamāsād anantaraṃ cāturmāsyeshu prāpteshu agnihotraṃ vai daçahotur nidānam ity etena kramena prayojanavān paçubandha uktaḥ. *a* 1—104, b; 2—109, b; 3—197, b; 4—109; 5—128, b; 6—129, b; 7—130 (hautraṃ samāptaṃ).

Pravargyakalpa (*Pr.* vii.). Pravargyaṃ sambharishyann ityādi. *a* 1—134; 2—139; 3—142; 4—144, b; 5—147, b; 6—149, b.

Agnishṭomakāṇḍa (*Pr.* i.=viii.) athā 'to 'vāntaradīxāṃ vyākhyāsyāma ityādi atra çukriyāṇī 'ty uktaṃ tat tatrā 'nusaṃdheyaṃ çesho gatārthaḥ. *a* 1—149, b; 2—155; 3—160; 4 163; 5—167; 6—171; 7—171, b; 8—176, b; 9—182; 10 183.

————————— (*Pr.* ii.=ix.). *a* 1—185; 2—192; 3—192*, b; 4—192*, 8; 5—198, b. Ends: prātaḥsavanaṃ samāptaṃ."

————————— (*Pr.* iii.=x.). *a* 1—201, b; 2—204, b.

————————— (*Pr.* iv.=xi.). *a* 1—207, b; 2—210, b.

Yajñapuccha (*Pr.* v.=xii.). *a* 1—213, b; 2—214.

————————— (*Pr.* vi.=xiii.). *a* 1—220, b. Ends: *agnishṭomaḥ samāptaḥ.*

Agnipraçna (? *Pr.* xiv.). Agner anārabhyādhītatvād anārabhyādhītādānāṃ ca prakrityarthatvād dīxādisambandhād darçapūrṇamāsayoç ca dīxādyabhāvāj jyotishṭomādyarthatā gamyate. Svatantraḥ kasmān na dīxo bhavati? *a* 1—222, b; 2—226; 3—227, b; 4—231; 5—234, b; 6—236; 7—239, b; 8—243; 9—244, b; 10—247; 11—249; 12—250, b; 13—251; 14—251, b; 15—251*; 16—252; 17—254; 18—258; 19—260. Ends: Iti . . . . . kalpavivaraṇe 'gnāv ekonaviṃço 'dhyāyaḥ | samāptaç ca praçnaḥ.

Vājapeyaprakaraṇa (*Pr.* xv.). Vājapeyena yaxyamāṇaḥ somasaṃsthā karmanāma. *a* 1—263; 2—265, b; 3—268; 4—270, b; 5—274. Ends: Samāpto vājapeyapraçnaç ca.

Rājasūyapraçna (*Pr.* xvi.). Rājā rājasūyena yajete 'ti. *a* 1—276; 2—277, b; 3—279, b; 4—282, b; 5—285; 6—288. Ends: *Ukthyaḥ samāptaḥ.* The next *adhyāya* (291) is numbered 6; the next (292) is numbered 7, and ends the praçna.

Ishṭikalpa (*Pr.* xvii.). Athā 'ta ishṭīr vyākhyāsyāmaḥ. kāmyāḥ paçava ishṭibhyaḥ pūrvam samāmnātās te pūrvam vyākhyeyās; tata ishṭayaḥ. *a* 1—293, b; 2—308, b; 3—309, b; 4—310; 5—311, b; 6—312; 7—313; 8—315; 9—315, 2; 10—316, b; 11—318. Iti—ishṭikalpe trayodaço' dhyāyaḥ | Samāptaç ce 'shṭikalpaḥ.

Aupānuvākyapraçna (*Pr.* xviii.). Atha vai bhavati prajāpatir akāmayata prajā(ḥ) srijeye 'ti aupānuvākyaṃ nāma pāṭhamātreṇā' rabhyā 'ditaḥ. *a* 1—320, b; 2—323, b; 3—325; 4—326; 5—328, b; 6—330; 7—332; 8—333; 9—335, b; 10—337; 11—338; 12—341. Ends: Aupānuvākyaṃ samāptaṃ.

Dvadaçāhapraçna (*Pr.* xix.). Dvādaçāhena yaxyamāṇa ityādi ekādaçinīṃ karishyann ityādi. Ends: Iti—tatau dvitiyo 'dhyāyaḥ. f. 192 is numbered nine times over, $\frac{192}{1}$—$\frac{192}{8}$; 253 is numbered twice, f. 315 do. Many lacunæ towards the end.

CXVIII.—b. *Subodhinī* by *Mahādeva Vājapeyin.*

(9,165) *a*—*f.* Gr. Talipat, ll. 98, 49, 33, 41 and 64. A recent MS., several lacunæ. *a. Praçna* i. begins:

Sa jayati kuñjaravadano devo yat pādapaṅkajasmaraṇaṃ |
Vāsaramaṇir iva tamasāṃ rāçiṃ nāçayati vighnānāṃ ||
Ends: Guroḥ kaṭāxas tanute vrittim eva Subodhinīṃ ||

The author *Mahādeva* states that he was *adhvaryu* to one *Tryambakādhvarin*, by whose order he composed this C., following the opinions of *Bhavasvāmin*. This C. is exceedingly diffuse; the *Baudhāyana*, *Karmānta*, and *Dvaidha* sūtras are discussed, and quotations from the *Āpastamba*, *Bhāradvāja*, and other sūtras are frequent.

b. Praçna ii. Atho 'pavyāharaṇam iti, atha mantrakramānusāreṇa. Ends: Ādhāne pitṛiyajñādhyāyo dvitīyaḥ.

Praçna iii. (begins f. 24). Agninā 'dhānasyamāno (*sic*) bhavati sa upakalpayate.

c. Praçna iv. Ādhānasaṃskāraṃ saprapañcam uktvā kramaprāptam agnihotram āha. Ends abruptly: Tadanuprasaṅgāt hautramantrasamāmnāyagatānāṃ bhūr bhuvasuvaḥ hiṃ (l. 33, b). Lacunæ.

d. Praçna v. Darçapūrṇamāsavyāvṛitiṃ samāptvā 'nantaraṃ paçor viçesha ukto—hautre tatprasaṅgāt paçur ārabhyate —*paçunā yaxyamāṇo bhavati.* Ends: Paçau dvitīyādhyāye dvitīyaḥ khaṇḍaḥ (l. 27).

e. Part of the same *praçna* (l. 28). Atho 'lmukaprathamāḥ pratipadyante. Ends a few lines after conclusion of *kh.* 3 of *a* 3: Atra dvaidhaṃ samidhāṃ karaṇa iti sarva e——

f. Praçna vi. Atha cāturmāsyāny ucyante tāni catrishu catrishu māseshu sampūryante catvāri parvāṇi tāni vaiçvadevaṃ varuṇapraghāsaṃ sākamedhaṃ çunasīryam iti. Ends: Ity etadartham agnyādheyagrahaṇam uddharaṇaprabhṛiti virājakramopārthānantāni yajamāno vaded iti keçavādayaḥ. Altogether about 16,000 granthas.

(9,166) Gr. Talipat. ll. 73, 43, 26, 35, and 75. A recent transcript of the last, or perhaps from the same original.

c. *Vivaraṇa* by *Gopāla.*

(3,822) D. ff. 3. On *mṛigāreshṭi*; ends in the 3rd *khaṇḍa.*

CXIX.—d. *Baudhāyanaçrautaprayogasāra* by *Keçava.*

(9,140) Gr. ll. 332. ll. 287, 8, and 305 are wanting, and a few others (81, 87, 194, 199, 204, 305) are injured. Written about 1620. Gr. 7,000. Begins:

Gaṇādhipaṃ bhūtagaṇādisevitaṃ
Kapitthajaṃ bhūphalasārabhaxitam |
Umāsutaṃ [çokavināçakāraṇaṃ
Namāmi vighneçvarapādapaṅkajam ||

Bodhāyanaṃ namaskṛitya Kaṇvaṃ ca munisatta] maṃ | prayogasāraṃ vaxyāmi *Keçavo* 'haṃ yathāmati || Nārāyaṇādibhiḥ prayogakārair ekaikaṃ paxam āçritya darçapūrṇamās [ādīnāṃ prayoga uktaḥ | ācāryavā] dair dvaidhe paxāntarāṇy apy uktāni. *Bhavasvāmimatānusāriṇā* mayā tu ubhayam apy aṅgīkṛitya prayogasāraḥ kriyate. "*Amāvāsyene*" tyādi—*Upavyāharaṇa* and *ādhāna*, f. 36, b; *cāturmāsyāni*—58, b; *agni*—94; *atirātra*—235; *vājapeya*—245. Ends with fifth *prastāra.* Greater part is not inked, and this MS. is therefore difficult to read.

(9,141) Te. ll. 89. A recent transcript and not inked. Breaks off in the *Somaprayoga* which begins on l. 80.

(3,699) D. ff. 40. *Darçapūrṇamāsau* complete.

(3,747) D. ff. 70—74. Do.

(3,720) D. ff. 175. Do. *Cāturmāsyā-* and *agnishṭoma-prayoga.* Wants end.

(3,782) D. ff. 22. Do. *Vājapeyaprayoga.*

CXX.—**II.** *Baudhāyanakarmāntasūtra.*

(3,799) D. ff. 10. 8 lines to a page; recent. *Adhyāyas* 1—9, and the first line of *a* 10. Begins: Oṃ. Pañcatayena kalpam avexeta cchandasā brāhmaṇena pratyayena nyāyena saṃsthāvaçene 'ti.

CXXI.—a. *Veṅkaṭeça's C. karmāntasūtramīmāṃsā.* 18 *khaṇḍas.*

Begins:

Umāpatiṃ Rāmānādhaṃ (sic!) bodhāyanamuniçvaraṃ |
Govindādhvariṇaṃ tātaṃ vande sarvārthasiddhaye ||
Kalpādyanuktārthaviçeshārūpana-
Pravṛittakarmāntanibandhadīpikāṃ |
Mīmāṃsayā māṃsalitam (sic!) ca vārttikaṃ |
Çrīveṅkaṭeçādhvariṇā vitanyate ||

Kalpasūtrādyāmnātā(ni) viçishṭakarmāṇi pratipādayitum ādau kalpasūtrādipratipādyamānakarmānushṭhānau pathika-

viniyojakapramānāny āha "*pañcatayene*" ti na tu kalpasūtrādipratipādyamānakarmānushṭhānau pathikaviniyojakapramānānāṃ kalpasūtrādyārambha eva vaktum ucitatvenā 'tra tadupanyāso na yukta iti cet? Satyaṃ bahūni (f. 1, b) karmāṇi upadiçatāṃ ācāryāṇāṃ tatrai 'vā 'bhiniveçabhūyastvena pradhama- (sic!) karmopanyāsasyai 'va yuktatvāt yad vā anushṭhātur hi viniyojyaviniyojakajñānamātram apaxitam (? upexi), etc.

(3,748) D. ff. 95. 10 lines to a page. Written early in the 17th century. This MS. is in some parts a little worn.

Bhavasvāmin has also commented on these sūtras (Catalogue, p. 25).

CXXII.—**III.** *Baudhāyanadvaidhasūtra.*

(3,749) D. ff. 49. Written about 1650; a little worn in some parts; the last page very much so.

Praçna i. (10 *adhyāyas*). Upavasatha iti kathaṃ khalū 'pavasa iti jānīyāt |

P. ii. (10 *a.*). Athā 'taç cāturmāsyāni vyākhyāsyāma(ḥ) —f. 18, b.

P. iii. (10 *a.*). Athā 'to 'gnikalpaṃ vyākhyāsyāmaḥ kharasya karaṇa ity uttarapūrve vā 'ntaradeçe kuryād iti—f. 32.

P. iv. (10 *a.*). Athā 'ta ishṭikalpaṃ vyākhyāsyāmaḥ—f. 40, b.

(2,525) D. ff. 90. A recent but independent MS. Lacunæ at end.

P. i.—f. 1; ii.—35; iii.—58, b; iv.—73, b.

Very clearly written, and perhaps on the whole more correct than the last.

CXXIII.—**IV.** *Baudhāyanagṛihyasūtra.*

(9,316) Gr. ll. 60. *Praçna* i. (§ 16)—l. 1; ii. (§ 16)—14; iii. (§ 17)—26; iv. (§ 13); ends l. 41—ll. 41—60. Prayoga i. 1, begins: Yathohaṃ hutiḥ prahuti āhuti çūlagavo balvaranaṃ pratyavarahaṇaṃ ashṭakahoma iti saptapākayajñasaṃsthā iti tā anuvyākhyāsyāmas.

ii. 1. Atha pra . . . jātaṃ kumāram abhimantrayate.

iii. 1. Hutānakṛitirūpākarmma.

iv. Athā 'tas saptapākayajñānām prāyaçcittāni vyākhyāsyāmaḥ. Gṛihya rites are in *Pp.* ii. and iii.

(9,315) Gr. ll. 109. Imperfect. *Gṛihyaprayoga.*

(9,314) Gr. ll. 111. Full of lacunæ. ff. 64, 5, 108, 9, 10 are missing. Contains vratas, kalpas, and prāyaçcittas of a *pariçishṭa* nature.

CXXIV.—*Baudhāyanagṛihyakārikā* by *Kanakasabhāpati.*[1]

(9,169) Gr. Tal. ll. 127. Wants a few lines at the beginning and also the end.

(9,170) Gr. ll. 280. A recent transcript.

CXXV.—**V.** *Baudhāyanadharmasūtra* and *Baudhāyanadharmavivaraṇa* by *Govindasvāmin.*

(9,317) Te. ll. 107. Written about 1750. C. only.

(9,318) Te. ll. 27. A transcript of the next. Text, ll. 67, and C.

(**9,319**) Gr. ll. 228. Written about 1720; text (ll. 57) and C. Written about 1700.

For the beginning of this, see Catalogue, pp. 34—5.

The part containing the text is very defective at the beginning in both MSS. Dr. Bühler has an edition in preparation.

VI. *Çulvasūtra.*

CXXVI.—a. *Çulvadīpikā* by *Bhaṭṭātmaja.*

(3,742) D. ff. 87. 11 lines to a page; recent. Begins:

Bodhāyanīyasūtrasya prāgvyākhyāḥ prexya yajvanā |
Ṭīkā Bhaṭṭātmajene 'yaṃ kriyate *Çulvadīpikā* ||

Sūtram-*athe 'me agnicayāḥ* || ṭīkā | *atha* gṛihyānantaram agnicayagrahaṇaṃ vedyā apy upalaxaṇam || sūtraṃ || *teshāṃ bhūmeḥ parimāṇavihārān vyākhyāsyāmaḥ* || ṭīkā || parimāṇaviçishṭān *vihārān* viharaṇaṃ nāma caturaçrādirūpeṇa bhūmeḥ karaṇam || sū° || *athā 'ṅgulapramāṇam* || ṭīkā || sarvapramāṇaçeshitvād aṅgulapramāṇasya prathamaṃ prāmāṇam ucyata iti çeshaḥ || sū° || *caturdaçāṇavaḥ* || ṭīkā || *aṇur* dhānyaviçeshaḥ; parasparasaṃçlishṭāḥ *caturdaçāṇavaḥ* yāvatpramāṇaṃ tāvad aṅgulapramāṇam ity arthaḥ || sū° || *catustriṃçatilāḥ prithusaṃçlishṭā ity aparam* || ṭīkā || koçasaṃsthānavat pṛithudeçe, na saṃçlishṭāḥ catustriṃçatilāḥ aṅgulapramāṇaṃ ity *aparam* matam || sū° || *daçāṅgulaṃ xudrapadam* || ṭīkā || 'dvādaça pratyañci xudrapadānī' tyevamādishu daçāṅgulaṃ xudrapadaṃ vidyāt || sū° || *prithottarayuge trayodaçike* || ṭī° || *pṛitha* mātrād vedī uttarayugeno 'ttaranābhim ityādishu trayodaçāṅgulapramāṇe pṛithottarayuge vidyāt |

3 *adhyāyas.* *a* ii.—9; *a* iii.—32.

(3,743) D. 90 ff. Do. Recent. This MS. differs much from the last and is more correct.

For two other CC. and particulars of the contents of this work, see Catalogue, pp. 28—30; "Notices," ii. p. 82.

The *Baudhāyanasūtra* is very simple in its form; a comparison between the *Baudhāyana* and *Āpastamba Çulvasūtras* shows very conclusively that the growth of the *sūtra* style was gradual, and that the most artistic *sūtras* are the latest of the period when that style prevailed.

Unfortunately MSS. of the Baudhāyanasūtras and the CC. are rare and all incomplete. Some such have been described by me already ("Catalogue," pp. 24 ffg.) and for others see "Notices," ii. pp. 164, 180, and 270.[1] The Gṛihya section is, perhaps, not to be found in S. India, in good MSS. During many years' search, I have been unable to meet with a MS. that could be satisfactorily identified, but only with fragments of questionable authenticity. The reason of this is, that Vedic rites are now very rarely performed except in a most perfunctory manner, and that the few priests who even profess to know anything of them profess to perform rites according to rituals of which they are ignorant, in order to increase their gains. Thus the Apastamba ritual with a few arbitrary changes serves for the Baudhāyana, Bhāradvāja, etc., rituals, which do not really exist.

There are several CC. on the Baudhāyanasūtras (Weber, Literaturgeschichte, p. 111) by Bhavasvāmin (see above), Anantadeva, Navahasta, Çesha, Dvārkānātha,[2] and Sāyaṇa. The only MS. of the last as yet discovered is mentioned by Kielhorn (Catalogue of MSS. in the Southern Parts of the Bombay Presidency, p. 8); it is of great interest, as Sāyaṇa himself says that he followed this sūtra, and it is certain to be a complete and valuable C.

An edition of the Çulvasūtras is announced by Prof. Thibaut.

C. भारद्वाजसूत्रम् *Bhāradvājasūtra.*

(**3,857**) D. ff. 25. 11 lines to a page. Written about 1700 in N. India. Very much worn and obliterated in parts. Contains:

CXXVII.—*Paitṛimedhikasūtra.*

Praçna i. begins: Athātaḥ paitṛimedhikaṃ dahanam āhitāgner maraṇasaṃçaye prācīnāvītī dahanadeçaṃ joshayate daxiṇāpratyakpravaṇam aniriṇam . . . . . . ma . . . . 12 sections. Ends: Pulliṅgavapanavarjam ity eka ity eke.

Praçna ii. f. 5.—Athā 'ta uttaraṃ paitṛimedhaṃ vyākhyāsyāmo yaṃ brahmamedha ity ācaxate tathā 'py udāharanti dvijātīnām, etc. (illegible). 12 sections.

CXXVIII.—On f. 10 begins a *Paitṛimedhikabhāshya*, a C. (anon.) on the sūtras.

Nirantarā yo 'stu paitṛimedhakarma vaxyate pūrvoktādhikarmāṇi jīvatām purushāṇāṃ jātakarma prabhṛiti 'ti nityanaimittikakarma prāyaçcittāni jātakarmādyupanayanāntāni . . .

[1] See also Catalogue, p. 31.

[1] See pp. 184 ffg. of Bühler's Gujarat Catalogue also, and pp. 8–10 of Kielhorn's Catalogue of the MSS. in the Southern Division of the Bombay Presidency.

[2] "Notices," ii. pp. 83. This MS. contains a C. on the Çulvasūtras only.

sādhayantī 'ti. Athe 'dānīṃ mṛitasya karmo 'cyate purushākṛitir hy asya priyatame 'ti vijñāyate purushasya *dahanam āhitāgner maraṇasamçaye* dahanārthām avakāçaṃ joshayate, sevate 'dhvaryuḥ. Kīdṛiggunaviçishtaṃ? *daxināpratyakpravaṇam anīriṇam* yatra triṇāni na santi tad aniriṇam; *amumçiram* acchidram abhañguraṃ. Breaks off in the 7th *paṭala*. This C. is a good one.

(3,856) D. ff. 38. A recent transcript of the last. *P.* ii. f. 7, b. *Bhāshya* f. 15.

(9,519) C. Gr. sūtras (Praçna i. contains 12 §§ and P. ii. 12 §§) ll. 63—69 and *prayoga*, 10 ll. Written about 1650.

CXXIX.—*Bhāradvājaçrāddhakāṇḍavyākhyāna.*

(9,358) Te. ll. 152. Begins: Çrāddhakāṇḍabhāradvājavyākhyānam. idānīm ānīya tān yataḥ padārthān sapiṇḍīkarane niyamam āha—*athā 'taḥ Sapiṇḍīkaranam* iti. Written before 1700 and much worm-eaten. l. 125 is wanting.

(9,359) Gr. ll. 123. Do. An independent MS. Wants end.

(9,360) Gr. ll. 56. Recent.

CXXX.—*Bhāradvājāgnisandhānādismārtaprayoga* (*sic*).

Begins: Bhāradvājasūtram—agnisandhānaṃ. ekāgnir dvādaçāhaṃ vicchinnam punarādheyaḥ. kṛicchrādibhis samçodhya tmānaṃ prāṇān āyamya dvādaçāhaṃ vicchinnaupāsanāgniṃ punarādhāsye. Asminn agnisandhānakarmaṇe brahmāṇam vṛiṇīmahe, etc. Ends l, ū, b.

On l. kha, begins *Çrāddhaprayoga*; ends l. cha, b.

The remainder ll. 1—56 contain *Çrāddhaprayogas, nava-çrāddhavidhi*, etc. The texts are not given in full, but only the first and last letters. For the most part very illegibly written.

Dr. Bühler has found also some parts of the Bhāradvāja-sūtras in Gujarat (see his "Gujarat Catalogue," p. 186). One MS. contains the pariçeshasūtra, the other is extensive and may be complete. For a prayoga treatise on the gṛihya rites see my "Catalogue."

D. हिरण्यकेशिसूत्रम् *Hiraṇyakeçisūtra.* i. *Çrautasūtra.*

CXXXI.—*Hiraṇyakeçisūtravyākhyāna by Hoçanikarṇāṭaka-Vāñcheçvara* of Çahajīndrapura (or Tanjore); written about 1800 A.D. The author belonged to a Canarese (? Mysore) family settled in S. India.

Begins:

Vande Ḍhuṇḍhimahāliñgaṃ Viçveçam Maṇikarṇikām |
Içvaraçrīnivāsāryāhobalākhyagurūttamān ||
Çrīmatkaverajātīram vidvadvṛindopaçobhitam |
Atyuttamaçivaxetravishṇvādisthānam asti hi ||
Tatra Tañjapuram[1] nāma rājasthānam anuttamam |
Rājānaḥ prathitās tatra Bhosalīyānvavāyajāḥ ||
Tadamātyakulotpannaçrīmān Vāñcheçvaraḥ sudhīḥ |
Çishṭo Hoçanikarṇāṭajātīyaḥ sarvaçāstravit ||
Māhisham çatakam[2] yena kṛitam vidvanmanoharam |
Tasya naptā Mādhavāryapautra çrī Narasimhataḥ ||
Labdhajanmā 'dhītaçāstraḥ çrīmān Vāñcheçvaraḥ sudhīḥ ||
Çrīçaharājendrapure çrī Çaharājendravishṭapaiḥ sadṛiçe || etc.

After mentioning some of the Maharaṭṭa kings of Tanjore, the author says:

Teshām amātyā bahavo nītimantaḥ sudhārmikāḥ |
Sakhārāmaprabhṛitayaḥ kapigotrodbhavā dvijāḥ ||
Limayopapadās tadvaj jogākyaç ca sudhārmikāḥ |
Te satyāshāḍhasūtrasthāḥ çrautasmārtaparāyaṇāḥ ||
Vyākhyām sūtrasya vimalām vedabhāshyānusāriṇīm |
Icchanti 'ti pravṛitto 'ham tadvyākhyākaraṇe mudā ||
Kvā 'ham alpamatiḥ kve 'daṃ sūtram munimukhodgatam |
Tathā 'pi likhyate kiñcid vedabhāshyānusārataḥ ||
Samyag jaiminisūtrotthamīmāṃsām anusṛitya ca |
Baudhāyanīyasūtraṃ ca bhavasvāmivivecitam ||
Āpastambīyasūtraṃ ca dhūrtabhāshyānusārataḥ |
Kātyāyanīyasūtraṃ ca karkabhāshyānusārataḥ ||
Vaikhānasīyasūtraṃ ca tadvyākhyānusārataḥ | (!?)[1]
Bhāradvājīyasūtraṃ ca tadvyākhyānaṃ ca çobhanam ||
Āçvalāyanasūtram ca devasvāmivivecitam |
Hiranyakeçinām sūtraṃ vyācashṭe 'sau yathāmati ||
Na vyākhyātaṃ kaiçcid api sūtram etat purātanaiḥ | (!?)
Iti matvā guṇo grāhyaḥ sadbhir nirmatsarair iha ||
Mātṛidattaprayogas tu nai 'tat sūtrārthasammataḥ |
Āpastambānusāribhi(s) tatra tatra prakāçyate ||
Nā 'mūlaṃ likhyate kiṃcin nā 'napexitam eva ca |

(3,855) D. ff. 58 and 45, 10 lines to a page.

The C. on the 1st sūtra ("Prātar agnihotraṃ hutvā 'nugamayitvā 'gnihotrikam apoddhṛitya vo 'dita āditye gārhapatyād āhavanīyam uddhṛitya '*mamā 'gne varca*' ity anvādadhāti") begins f. 4, b; and the first *praçna* contains 8 paṭalas.

Praçna ii. begins: Agnaye samidhyamānāyā 'nubrūhī 'ti sampreshyati. 8 paṭalas. Ends: Iti çrīmatkāverītīravirājamānacoḷadeçāgrapūjyaçahajīndrapuranivāsihoçanikarṇāṭakavāñcheçvarasudhīviracite hi[raṇyakeçi]çrau[ta]sū[tra]vyākhyāne dvi° praçna ashṭamaḥ paṭalaḥ.

This seems a very excellent Commentary, considering the state of learning at the time it was composed. There are quotations from *Çaunaka*, from a gṛihyapariçishṭa(?), the *Āpastamba* and *Bhāradvāja* Sūtras, as far as I have examined it.

CXXXII. 2. *Pitṛimedhasūtra*, in ii. praçnas.

Praçna xxviii. Begins: athā 'taḥ paitṛimedhikaṃ dahanam purushāhutir hy asya priyatame 'ti vijñāyate āhitāgner maraṇasamçaye dahanadeçaṃ joshayate daxiṇāpratyakpravaṇam aniriṇam asushiram anūsharam abhañguram anūpahatam.

Paṭala 1—f. 1; 2—5, b; 3—6, b. *Praçna* xxix. Begins: Dishṭagamanād ayuxv ahaḥsv ahorātrārdhamāsa-māsarttushu saṃvatsare vā nidadhāty (patala 4)—8; 5—10; 6—12, b; 7—12, b; 8—13.

(3,760) D. ff. 17. A recent S.-Indian transcript.

The difference between these two *praçnas* in the Bhāradvāja and Hiraṇyakeçi sūtras is very slight. In the first *praçna* of each there are 12 sections, which differ in a few words only. In *praçna* 2 the arrangement is

Bhāradvāja Sūtra.		Hiranyakeçi Sutra.	
ii.	1.	xxix.	7.
,,	2.	,,	1.
,,	3.	,,	2.
,,	4.	,,	3.
,,	5.	,,	4.
,,	6.	,,	5.
,,	7.	,,	6.
,,	8.	,,	8.
,,	9.		different.
,,	10.	,,	,, [praçna.)
,,	11.	,,	,, (ends the
,,	12.		wanting here.

Hiraṇyakeçi's xxix. 5 (= Bhāradvāja's ii. 6) is partly in çlokas. This will serve as a specimen of this text.

Yamayajñaṃ[2] svayam proktam pravaxye balim uttamaṃ |
Māsi māsi tu kartavyo 'ntakāya balis tathā ||
Medhākāmo 'rthakāmo vā putrakāmas tu vai dvijaḥ |
Yāmye 'hani sanaxatre[3] sarvān kāmān samaçnute ||
Saṃvatsarasya kārtikyāṃ baliṃ kurvīta yatnataḥ |
Akurvan yas tu kārtikyāṃ narake tu[4] nimajjate ||
Tasmāt kurvīta kārtikyāṃ svargakāmas tu vai dvijaḥ ||
Tilaprasthasya kartavyāṃ guḍamiçraṃ tathā haviḥ |
Ekena tu na kartavyaḥ kartavyo bahubhiḥ saha ||

Havir uddhṛityā 'bhimantrya havir ādāya; namo brahmaṇe prajāpataye devebhya ṛishibhyaḥ pitṛibhyo yamāye 'ty uktvā

[1] *i.e.* Tanjore (Tamil Tañjāvūr).
[2] See farther on in the modern literature.

[1] It is very unlikely that the author really used all these works and commentaries; most are not to be found in the Tanjore province at present, nor the least trace of them.
[2] Bhār. s. vv. ll. japaya.
[3] Sunaxatre.
[4] Sa.

grāmāt prācīm vo[1] dīcīm vā diçam upanishkramyā 'nirinavaddeçe nadītīre same vā 'nyasmiñ çucau deçe tasya diksraktim vedim karoti, tasyām uttaravedyām pañcottaravedyo diksraktayo bhavanti. daxiṇena karakūpam khātvo 'ttarenā 'gnim pratishṭhāpya, darbhaiḥ sottaravedim sampracchādayanti.[2] prāgagrair darbhair vishṭaram nidhāya prastaram cā 'yātu[3] devaḥ sumanābhir ūtibhir yamo have ha prayutābhir aktā | āsīdatām suprayate hi barhishy arjāya jātyai mama çatruhaty. Om iti yama mām vāhyaya me iva yatamāne yadai 'tam iti ce 'mam yamaprastaram āhi sīde 'ti tribhiḥ[4] prastaram abhimantrya sapavitrāṇy arghyapādyā[5]camanīyodakāni datvā sārvasurabhim gandhapushpadhūpadīpamālyam ca yathopalabdham dadāti | kṛishṇāḥ pratisarāḥ kṛishṇasūtram madhyamenā 'ntamena vā palāçaparṇena juhoti[6] | yamāya svāhā 'ntakāya svāhā | dharmāya svāhā 'ntāya svāhā 'nantāya svāhā | vaivasvatāya svāhā | kālāya svāhā | vaivasvatāya svāhā[7] | mṛityave svāhā | vishṇave svāhā | bhūḥ svāhā | bhuvaḥ svāhā | suvaḥ svāhā | bhūr bhuvaḥ suvaḥ svāhe 'ti | 6 ||
vyāhṛitiparyantam havir jushoty.

As far as the imperfect copies of the *Āpastambapitṛimedhasūtra* go (see above), it appears to be almost the same as the *Bhāradvāja* and *Hiraṇyakeçisūtras*. Dr. Bühler has noticed that the *Āpastamba* and *Hiraṇyakeçi dharmasūtras* are almost identical.[8] This is also partly true of the *Çrautasūtras;* the later, however (*Āpastamba*, e.g.), are much more artificially arranged than the earlier. For other MSS. of the Hiraṇyakeçisūtras see Bühler's Gujarat Catalogue, pp. 195—6, among which is mentioned a MS. of the Gṛihyasūtras.

III. Sāmavedasūtras, etc.

CXXXIII.—A. द्राह्यायणसूत्रम् *Drāhyāyaṇasūtra.*

(4,185) D. ff. 75. 9 lines to a page. 32 *paṭalas.* Written about 1700.

P. i.—f. 1; ii.—3, b; iv.—8, b; v.—11; vi.—13, b; vii.—16; viii.—18, b; ix.—21; x.—23, b; xi.—25, b; xii.—28; xiii.—31; xiv.—33, b; xv.—36; xvi.—38; xvii.—40; xviii.—42; xix.—43, b; xx.—45; xxi.—47, b; xxii.—50; xxiii.—53; xxiv.—55, b; xxv.—57, b; xxvi.—60; xxvii.—62, b; xxviii.—64; xxix.—66; xxx.—67; xxxi.—69, b; xxxii. 72.

(4,186) D. ff. 22; a recent transcript of *p.* i.—vi.

(4,187) a similar recent transcript.

(9,101) b, 19 ll. containing *paṭalas* i.—vi.; and ll. numbered *ka—khṛī*, containing *paṭalas* vii.—xxxi.

(9,105) a. Gr. ll. 10, *paṭalas* i.—vi.

CXXXIV.—a. *Dhanvin's C. Chandogasūtradīpa.*

(9,106) Gr. ll. 87. Written early in the last century; worm-eaten; *paṭalas* i.—xxii. b.

For the beginning of the sections of the text and C. see my "Catalogue," pp. 53-5.

CXXXV. B. लाट्यायनसूत्रम् *Laṭyāyanasūtra.* Commentary by *Agnisvāmin.*

(2,519) a. *Prap.* i., 3 ff. Begins: 'atha vidhyavapadeçe *sarvakratvadhikāraḥ'* | kim idam sūtram nāma çāstram kim artham ārabhyate yajñaprasiddhaye.

b. *Prap.* ii. and iii., 40 ff. ff. 17, 18 are missing.

c. *Prap.* v., 52 ff.

d. *Prap.* vii. and viii., 35 ff.

e. *Prap.* ix., 18 ff.

f. *Prap.* x., 32 ff. Wants end.

In course of publication in the B.I. together with the sūtras (of Lāṭyāyana).

CXXXVI. C. *Kalpabrāhmaṇa* or *Maçakakalpa.* Commentary by *Varadarāja*, son of *Vāmanācārya.*

(9,109) Te. ll. 121. *a* i. begins: athā 'rsheyakalpo vyākhyātas tatra ca sarvakratuprakṛitibhūtasya triparvaṇo jyotishṭomasya sarvāhargaṇaprakṛitibhūtasya vyūḍhasya dvādaçāhasya brāhmaṇenai 'va klṛiptir ukte 'ti tadupajīvanena kratvantarāṇy eva kalpitāni asmābhis tv asya prabandhasya kārtsnyārtham tayos tāvat prayogaḥ sūtrabrāhmaṇānusāreṇa saṅgṛihya pradarçyate. tatrā 'gnishṭomasaṃsthasya jyotishṭomasya evam prayogaḥ. Ends l. 23. Iti rathantarapṛishṭho 'gnishṭomaḥ.

ii. Atha bṛihatpṛishṭhaḥ. tatra pratipādajyāni. Ends l. 68, b. Iti kalpavyākhyāne dvitīyo 'dhyāyaḥ.

iii. Atha ye brāhmaṇādhyāyaiḥ caturbhiḥ shoḍaçādibhiḥ. Ends l. 86. Iti—ekāheshu prathamaḥ.

iv. Trivṛidagnishṭomo vaiçvadevasya loka ity anuvākena. Ends l. 96 b.

v. Atha vaxyamāṇā ekāhadvandvam. Ends l. 112.

vi. Atha viṃçaprabhṛitibhir adhyāyair brāhmaṇe tribhiḥ. Ends l. 130, b. Ahīneshu prathamaḥ.

vii. Atha caturātrāç catvāraḥ.

viii. The end of the last and the beginning of this chapter are not ascertainable, as there are many lacunæ in this part of the MS. Ends l. 172.

ix. Atha trayoviṃçamukhair adhyāyair brāhmaṇe tribhiḥ. Ends l. 194: Sattreshu prathamaḥ.

x. Atirātraç caturviṃça. Ends l. 206, b.

xi Imperfect. Breaks off on l. 221. This MS. has many lacunæ in the beginning and middle, but it is a good MS. Written about 1650 and apparently copied from an ōlai original.

CXXXVII. D. *Xudrakalpa.*

(9,103) a. Gr. ll. 28—40. Very much injured. Written about 1650. The second adhyāya ends l. 31. The third begins: trayo varṇakalpā brāhmaṇasya rājño. The fourth *a.*, which contains eight *khaṇdas*, begins on l. 34, b; the fifth *a.* contains six *kh.* and the work ends with *a.* 6. Unfortunately this MS. will be of very little use, but there are others in existence (Aufrecht, "Catalogus," p. 377*b*).

CXXXVIII. E. *Upagranthasūtra.*

This treats of expiations in connexion with Kalpa ceremonies. There is a MS. in the B.As. Society's Library at Calcutta, see "Notices," ii. p. 182.

(9,103) b. Gr. ll. 40—49.

Paṭala i. Atha sampatsiddhir anādeçe. 2 *khaṇdas.*
—— ii. Atha caitrarathe pūrvasya. 2 *kh.*
—— iii. Athā 'taḥ prāyaçcittāny udgātā. 4 *kh.*
—— iv. Yadi paryāyair astutam abhivyucched iti. 4 *kh.*
—— v. Yadi somam akrītam apahareyaḥ. 4 *kh.*
—— vi. Nedishṭhini dīxite. 4 *kh.*
—— vii. Pṛishṭhānām anukalpa. 2 *kh.*
—— viii. Viçvajiti prajñātā.

This MS. ends in § 2 of this paṭala, on l. 49, b, a few broken ll. follow, but they are so much injured as to prevent their contents being made out. The name (*Nidānasūtra*) on this MS. is perfectly plain, but it does not agree with the MS. described by Dr. Weber (Verzeichniss, p. 74) in any way; whereas both it and the next MS. suit the descriptions given of the *Upagranthasūtra.*

(2517) D. ff. 30; 10 lines to a page. Written before 1700. The same as the last, but divided in a different way, viz. into prapāṭhakas. P. i. contains 13 khaṇḍas. P. ii. (f. 9) corresponds with the beginning of paṭala v., and contains 13 khaṇḍas. Pr. iii. (f. 17, b) begins: Atha viçvasya varshakalpe and contains 13 khaṇḍas. Pr. iv. (24 b) begins: vitahavyām mokonidhanam çī 3 tā krā 3—and the MS. breaks off abruptly in the 12th khaṇḍa, in the fifth line from the beginning. The end of MS. 9,103 corresponds with the end of iii. 12 of this MS., about 25 letters being wanting. There is no name on this MS. According to the note on p. 210, A.S.L.,

[1] Prācim udī°.
[2] Samchādayanti.
[3] Vā 'yātū.
[4] Tisṛibhiḥ.
[5] °snāna°.
[6] Uttarayā juhoti.
[7] Omitted.
[8] Āp. dharmasūtra (Bombay, 1868), p. 6.

there are 4 prapāṭhakas in this work. The MS. is therefore nearly complete.

CXXXIX. F. ?

(9102) Gr. ll. 13—129. Copied originally from a defective MS. and now much worm-eaten. This MS. contains sūtra-like remarks on the sacrifices, much as in the other Sāmasūtras. According to the title at the end its name is *Kalpabrāhmaṇa.* It is not, however (as far as I have been able to see), the *Tāṇḍya brāhmaṇa,* the *anupada sūtra* nor Maçaka's work. The MS. is so defective that it is impossible to say more than that greater part of the matter seems to correspond with parts of Maçaka's work, and is in style between a brāhmaṇa and a sūtra.

CXL. G. *Gobhilagṛihyabhāshya,* by *Nārāyaṇa.*

(683) D. 149 ll. 13 lines to a page. About 2500 gr. Begins:

Āsīne candramaulau nagapatisutayā sākam udvāhakāle
Kartuṃ yā maṅgalānāṃ tilakam upagatā bhrāntahastā lalāte |
Nīte 'çesham smarārer nayanahutabhujā candane jātahāsā
Sā devī viçvavandyā diçatu çubhavidhau maṅgalaṃ maṅgalā vaḥ ||
Viçvasya kāraṇaṃ Vishṇum praṇamya kriyate mayā |
Gṛihyākhyāyāḥ smṛiter bhāshyaṃ vivekārthamedhasā ||
Athā 'to gṛihyakarmāṇy upadexyāmaḥ | atha ko 'sya sambandhaḥ ? | ucyate | dharmāsthakāmamoxā itī 'hā 'khilaḥ purushārthaḥ. teshāṃ dharmaḥ pradhānaḥ tanmūlāv arthakāmau tathāca Vyāsaḥ.

4 *prapāṭhakas.* There is an edition of this sūtra in the B.I.

CXLI. H. *Gautamadharmasūtra.*

(9,322) Gr. ll. 23.
(367) D. 3 ff. . . . . . do. Beginning only.

CXLII.—*Haradattamiçra's* C. *Mitāxarā* on the *Gautamadharmasūtra.*

(9,323) Te. ll. 115—228. ll. 178—9 are wanting. A good MS., written about 1650, but much worm-eaten in parts. *a* 1—115; 2—120; 3—125, b; 4—128; 5—131; 6—135; 7—137; 8—139; 9—141, b; 10—146, b; 11—151, b; 12—154, b; 13—160; 14—163; 15—169; 16—173; 17—176; 18—189; 19—191, b; 20—195; 21—200; 22, not marked; 23, do.; 24, do.; 25—216, b; 26—218; 27—220; 28—222. *a* 26 is numbered twice.
(9,324) Gr. ll. 165 do.
(9,325) Gr. ll. 16 do., a fragment.

IV. *Sūtras* of the *White Yajurveda.*

CXLIII. कात्यायनश्रौतसूत्रम् *Kātyāyana's Çrautasūtra.*

(3859) D. ff. 66. A recent transcript.
a. i.—xi.
Edited, with selected Commentary, by Dr. Weber in the third vol. of his edition of the *White Yajurveda.*

2. *Gṛihyasūtra.*

CXLIV. *Pāraskaragṛihyapaddhati,* according to the works of *Vāsudeva* and others. Author's name not mentioned; contains the beginning only.

(725) D. ff. 7. A recent S. Indian transcript.
Begins:
Ishṭā . . . . devataṃ || 1 ||
Pāraskarakṛite gṛihyasūtre vyākhyānapūrvikāṃ |
Prayogapaddhatiṃ kurve *Vāsudevādisammitāṃ* || 2 ||
Atho'to (*sic!*) gṛihyasthālīpākānāṃ karmma | atha çrautakarmavidhānānantaraṃ | yataḥ çrautāni karmmāṇi vihitāni smārttāni vidheyāni ato hetoḥ etc.

II. b.

Prayogas (order) for Particular Rites.

All these manuals are of modern date; some are valuable, and are commentaries, in fact, on parts of the sūtras; very many, however, are valueless, and are partly (as regards gṛihya rites) mixed up with tantric details.

a. *Ādhāna.*

(3,902) D. ff. 3. *Hautraprayoga* (*Āçval.*).
(3, 903—3,907). Do.
(3,824) D. ff. 34. Do. (*Āpastamba*) by *Mohlāra Tryambakabhaṭṭa* (*sic!* for Mallāri), son of *Krishṇabhaṭṭa* of Benares.
(3,676) D. ff. 22. . . . . the same work.
(3,825) D. ff. 59. (*Āp.*) another work.
(3,885—7) Do. D. *Yajamānahautrānukramaṇīs.*
(9,135) b. Gr. ll. 53. (*Āp.*) *ādhānap.*
(9,133) Gr. ll. 4. Imperfect. (*Āp.*) sūtras with glosses and extracts from Commentaries.
(3,734) D. 16 ff. *Yajamānaprayoga* (*Baudhāyana*).
(3,736) Do.
(3,664) D. ff. 60. *Ādhānaprayoga* (*Baudhāyana*) 8 lines to a page. Author's name not mentioned.
(3,665, 3,675, 3,677-?,683) Do.
(3,684—88) Do. Imperfect copies.
(4,167) D. ff. 4. *Audgātraprayoga.*
(4,168—70). . . . . Do.
(3,980) D. ff. 5. *Brahmatvaprayoga.* The Brahmā attends at the rites, and sits with a flower on his head to represent Brahman (masc.). This tract details the little he has to do.
(3,981) D. ff. 4. Do. slightly different.
(3,982—94) Do.

b. *Agnihotra.*

(2,533) D. ff. 6. (*Āçv.*).
(2,534) D. ff. 6. Do.
(3,908) D. ff. 6. Do.
(3,909—12) Do.
(3,913) D. ff. 4. Do. *Pravāsavidhi.*
(3,914) Do. D.
(9,145) a. Gr. ll. 57. *Hautraprayoga* and *prāyaçcitta.*
(2,532) D. ff. 10. (*Āp.*)
(3,830) D. ff. 10. Do.
(3,835) D. ff. 14. Do. by *Annādixita.* Wants end.
(3,836) D. ff. 10. Do.
(9,184) Te. ll. 4—30. Injured.
(3,745) b. D. ff. 50. (*Baudhāyana*) *Upavyāharaṇaprayoga.*

c. *Darçapūrṇamāsaprayoga.*

(3,916) D. ff. 6. (*Āçvalāyana.*)
(3,917—27) D. Do.
(3,928—33) Te. Do.
(9,110) d. Te. ll. 38. Do.
(3,831) D. ff. 67. (*Āpastamba.*)
(3,832) D. ff. 36. Do.
(3,833) D. ff. 18. Do. Wants end.
(3,834) D. ff. 8. Do. Do.
(3,888—9) D. Do.
(9,134) Gr. ll. 82. Do. Very much injured.
(9,135) a. Gr. ll. 66. Do.
(9,137) Gr. ll. 43. Do. Recent; wants end.
(9,138) Gr. ll. 26.
(3,891) D. ff. 5. *Brahmatvaprayoga.* Do.
(3,892) D. Do.
(3,893) Te. Do.
(3,895) D. ff. 4 Do.
(3,894) D. ff. 2. *Āgnīdhraprayoga.* Do. Wants end.
(3,895*) D. ff. 3. Do. Do. Complete.
(3,896) D. Do. Do.

(3,695) D. ff. 105. Do. by Tryambaka (*Baudhāyana*) Gr. 2000.
(3,700) D. ff. 46, by Veṅkaṭeçvara. Do. Refers to *Bhavasvāmin.*
(3,692, 3, 6—8, 3701—5) D. Various prayogas. Do.
(3706—7) Te. Do.
(3745) *a.* D. ff. 82. Do. by Yajñadīxita.
(3,689, 90, 1, 4) D. Do. Various prayogas.
(9,167) *a* Gr. 107 ll. Do. (called *Prayogaratna*) by *Vāsudevadīxita.* Recent and not inked.
(3,735) D. ff. 20. *Yajamānaprayoga.* Do.
(3,737) D. Do.
(3,820) D. ff. 10. *Yajamānamantrānukramaṇī.*
(3,764) D. ff. 9. *Āgnīdhraprayoga.* (*Baudhāyana*).
(3,766—7) D. Do. Do.
(3,768) Te. Do. Do.
(3,811) D. ff. 5. *Āgnīdhramantrānukramaṇī.* Do.
(3,812) D. Do. Do.
(3,708) D. ff. 58. *Pañcaprayoga.* Do.
(3,709) D. Do. Do.

d. *Cāturmāsyaprayoga.*

(3,956) D. ff. 65. *Āçvalāyanoktacāturmāsyahautraprayoga,* from *Sāyaṇa's Yajñatantrasudhānidhi.* Gr. 1800.
(3,957) D. ff. 18. *Cāturmāsyaprayoga* (*Āçv.*). Author's name not mentioned.
(3,827) D. ff. 39. Do. *Āpastamba* by *Aṇṇādīxita.* Written Saṃv. 1733.
(3,837) D. ff. 56. Do. Do.
(3,838) D. ff. 37. Do. Do. by *Anantadeva,* son of *Āpadeva.* Gr. 1300.
(3,719) D. ff. 56. Do. (*Baudhāyana*).
(3,722) D. Do.
(3,721) D. ff. 13. Do. Do. *Kārikā* by *Gopāla.*

e. *Āgrayaṇeshṭiprayoga.*

(3,934) D. ff. 3 *Hautraprayoga* (*Āçv.*).
(3,935—40) D. Do. Do.
(9,183) Gr. ll. 82. *Ishṭiprayoga* (*Āpastamba*). Recent; fragmentary.
(3,816) D. ff. 7. *Āgrayaṇaprayoga* (*Baudhāyana*), by Bālādīxita (c. 1750 A.D.).
(3,821—2) D. Do. Do.

f. *Paçuprayoga.*

(3,958) D. ff. 9. *Hautraprayoga* (*Āçv.*).
(3,959—75) D. Do. Do.
(3,976—79) Te. Do. Do.
(4,079) D. ff. 10. Do. *Maitrāvaruṇaprayoga.* Do.
(4,080—92) D. Do. Do.
(4,093—97) Te. Do. Do.
(3,988) D. ff. 3. Do. *Brahmatvaprayoga.* Do.
(3,989) D. Do. Do.
(2,524) D. ff. 32. Do. *Paçuprayoga* (*Āpastamba*). Recent.
(3,826) D. ff. 28. Do. Do.
(9,171) Gr. ll. 30. Do. Do. Much injured.
(3,763) D. ff. 18. Do. *Paçuprayoga* (*Baudhāyana*).
(3,710, 11, 15, 16) D. Do. Do. 3,716 with *Gopala's kārikās.*
(9,167) b. Gr. 107 ll. Do. (*Prayogaratna*) by *Vāsudevadīxita.* Recent and not inked.
(3,765) D. ff. 9. Do. *Āgnīdhraprayoga.* Do.
(3,769, 72, 3) D. Do. Do.
(3,770) D. ff. 4. Do. *Mantrānukramaṇī.* Do.
(3,771) D. Do. Do.
(3,810) D. ff. 3. Do. Do.
(3,814) D. ff. 9. Do. *Yajamānaprayoga.* Do.
(3,717) D. ff. 3. Do. *Brahmatvaprayoga.* Do.

g. *Sautrāmaṇīprayoga.*

(3,954) D. ff. 4. *Hautraprayoga* (*Āçv.*).
(4,098) D. ff. 3. Do. *Maitrāvaruṇaprayoga.* Do.
(3,815) D. ff. 16. *Sautrāmaṇīprayoga* (*Baudhāyana*).
(3,723) D. ff. 2. Do. Do. Wants end.

SOMAPRAYOGA.

a. *Agnishṭomaprayoga.*

(4,072) D. ff. 106. *Hautraprayoga.* Gr. 1500. (*Āçv.*)
(4,073—8) D. Do.
(4,125) D. ff. 104. *Saptahautraprayoga.* *Agnishṭomapra°* (*Āçv.*)
(4,099) D. ff. 20. *Maitrāvaruṇaprayoga.* Do.
(4,100—4,109) D. Do.
(4,030) D. ff. 13. *Acchāvākapra°.* Do.
(4,031—7) D. Do. Do.
(4,041) D. ff. 5. *Grāvastutpra°.* Do. (*laghupaxa*).
(4,042—4) D. Do. Do. Do.
(4,045) D. ff. 13. Do. Do. (*Bṛihatpaxa*).
(4,046—9) D. Do. Do. Do.
(3,829) D. ff. 72. Do. *Adhvaryuprayoga* (*Āpastamba*). Wants end.
(9,181) Gr. Do. Do. Recent; 2 copies.
(3,746) D. 37 ff. Do. *Baudhāyanaprayoga,* by *Bālādīxita*
(3,732—3) D. Do. Do. Both imperfect.
(9,178) b. Gr. Tal. ll. 142 ('*candrikā*'). Wants end; lacunæ.
(3,777) D. ff. 51. *Pratiprasthātṛipra°* (*Baudhāyana*).
(4,025) D. ff. 9. *Neshṭriprayoga* (*Āpastamba*).
(4,026—9). Do. Do.
(3,774) D. ff. 11. *Unnetṛiprayoga* (*Baudhāyana*).
(3,775) D. Do.
(3,776) D. ff. 2. *Unnetṛimantrānukramaṇī* (*Baudhāyana*).
(3,738) D. ff. 39. *Yajamānaprayoga* (*Baudhāyana*).
(3,739—40) D. Do. Do. Imperfect
(3,819) D. ff. 28—50. Do. Do.
(3,990) D. ff. 15. *Brahmatvaprayoga.* (*Āçv.*)
(3,991—5) D. Do. Do.
(3,996) D. ff. 13. *Brāhmaṇāchaṃsipra°.* Do.
(3,997—9) D. Do. Do.
(4,003—5, 8) D. Do. Do.
(4,020) D. ff. 9. *Potṛipra°.* Do.
(4,021—4) D. Do. Do.
(4,171) D. ff. 10. *Sāma* verses for the *Agnishṭoma.* Accented.
(4,173) D. ff. 10. Do.
(4,172, 4, 5—8). Do. Not noted.
(4,179—81) D. Sāma verses used in Do. by the *Prastotṛ* not noted.
(4,182—4) D. Do. Do. Note

b. *Atyagnishṭomaprayoga.*

(4,119) D. 73 ff. *Hautraprayoga.* (*Āçv.*)
(4,120—23) D. Do. Do.
(4,124) Te. Do. Do.
(4,110) D. ff. 21. Do. *Maitrāvaruṇaprayoga.* Do.
(4,111—15) D. Do. Do.
(4,038) D. ff. 11. Do. *Acchāvākaprayoga.*
(4,039—40) Do. Do.
(3,839) D. ff. 4. (*Āpastamba*). Do.
(3,724) D. ff. 199. Do. by *Bālādīxita* (*Baudhāyana*).
(3,727 and 3,731) D. Do. Imperfect copies.
(4,157) D. ff. 62. Do. *Audgātrapra°* (*Āçv.*).
(4,158—65) D. Do.
(4,000) D. ff. 11. Do. *Brāhmaṇāchaṃsipra°* (*Āçv.*).
(4001—2 and 4006, 7) D. Do.

c. *Ukthya.*

(4,126) D. ff. 12. *Hautrapra°* (*Āçv.*).
(4,127—30) D. Do.
(3,840) D. ff. 8. *Ukthyapra°* (*Āpastamba*).

d. *Shoḍaçiprayoga.*

(4,131) D. ff. 7. *Hautraprayoga* (*Āçv.*) and Çastra.
(4,132—4) D. Do.
(3,841) D. ff. 5. Do. (*Āpastamba*). *Adhvaryupr.*
(3,788) D. ff. 9. Do. (*Baudhāyana*). Wants end.

e. *Vājapeyaprayoga.*

(9,154) Gr. 55 ll. *Vājapeyaklṛipti.* Wants end.
(9,155) Gr. Modified from *Tālavṛindanivāsin's* work? Much injured.
(9,156) Gr. ll. 47. *Vājapeyaprayoga.* Not inked; wants end.
(9,179) b. Gr. ll. 19. Do. by *Bālādīxita.* Wants end; recent.

f. *Atirātraprayoga.*

(4,135) D. ff. 25. *Hautraprayoga* (*Āçv*).
(4,136—40) D. Do.
(4,116) D. ff. 8. *Maitrāvaruṇaprayoga* Do.
(4,010) D. ff. 6. *Acchāvākapra°* Do.
(3,842) D. ff. 12. *Atirātrapra°* (*Āpastamba*).
(3,787) D. ff. 11. Do. (*Baudhāyana*).
(9,150) Gr. ll. 53. *Audgātrapra°* (? *Drāhyāyaṇa*). Recent; not inked.
(4,009) D. ff. 6. *Brāhmaṇāchaṃsipra°* (*Āçv.*).

g. *Aptoryāma.*

(4,145) D. ff. 45. *Sarvaprishṭhahautraprayoga* (*Āçv.*).
(4,146—7) D. Do.
(4,148) D. Do. Imperfect.
(3,843) D. ff. 6. *Aptoryāmapra°* (*Āpastamba*).
(3,844) D. ff. 2. *Sarvaprishṭhāptoryāmapra°* (Do.). Wants end.
(3,785) D. ff. 7. *Aptoryāmapra°* (*Baudhāyana*).
(9,179) a. Gr. ll. 19. *Sarvaprishṭhāptoryāmapra°.* Do. Recent; not inked, and wants end.
(4,188) D. ff. 43. Do. also *Vājapeya*, *Mahāvrata*, etc.

General Somaprayogas.

(9,182) Gr. 40 ll. *Viçvanātha's Çrautaprayoga.* A fragment wanting at the beginning and end. Recent.
(9,142) Gr. ll. 12. *Somahautrapra°* Beginning only.
(9,144) Gr. ll. 83. *Maitrāvaruṇasomaprayoga*, etc. Not inked; imperfect. (*Baudhāyana*).
(3,726) D. 82 ff. *Baudhāyanasomaprayoga*, by *Veṅkaṭeçvara.* Wants beginning.
(3,725) D. ff. 193. *Baudhāyanasomapra°*, by *Mahādevadīxita.*
(9,148) Gr. ll. 55. *Somaprayoga* (*B. Yajur V.*). Injured.
(9,149) Gr. ll. 34 Do. Do. A fragment.
(9,168) Gr. ll. 221. *Çrautaparibhāshāsaṅgrahavritti* by *Bālādīxita*; (according to *Baudhāyana*). Wants beginning and end. About 5000 gr.
(3,806) D. ff. 63. *Baudhāyanasomamantrānukramaṇikā.*
(3,808) D. ff. 65. Do.
(4,150) D. 43 ff. Written about the end of the eighteenth century. *Audgātrāsthāprayoga*, from Sāyaṇa's *Yajñatantrasudhānidhi*; about 1600 gr.
(4,166) D. ff. 11. *Yajñasidhi* (*Sāmaveda*).
(4,151—56) D. Do. Recent transcripts.
(9,151) Gr. ll. 56—92. *Audgātraprayoga*, general. First ll. are much damaged.
(9,117) Gr. ll. 153. An *audgātraçrautapra°.* Wants end; the ll. are broken at the sides and the original MS. was defective, this is not likely to be of much use.

Cayanas, etc. (*Black Yajur V.*)

(2,530) D. ff. *Āpastambāruṇaketukaprayoga.*
(3,804) D. ff. 30. *Baudhāyana.* Do.
(3,805) D. 11 ff. Do.
(3,807) D. 9 ff. Do.

(9,176) ll. 40. *Āpastambasāvitracayanaprayoga.* Recent; not inked.
(9,172) Gr. ll. 151. *Āpastambavaiçvasrijacayanaprayoga.*
(3,752) D. ff. 20. *Sāvitrādikāṭhakacayana* (*Baudhāyana*) by *Vāsudevadīxita.* Composed about 1750. The MS. was written about 1820.
(3,801) D. ff. 23. *Sāvitracayanaprayoga* by *Bālādīxita* (*Baudhāyana*). Composed about 1800.
(3,802-3) D. Do.
(9,172) Gr. ll. 133. *Āpastambacayanaprayoga* and extracts from *Sundararāja's* C. on the *Çulvasūtra.* Written about 1700.
(9,173) Gr. ll. 20. Do. A fragment.
(9,174) Gr. ll. 36. Do. Do.
(9,175) Gr. ll. 63. *Āpastambamahāgnicayanaprayoga.* Recent; wants end.
(3,756) D. ff. 5. *Baudhāyanāgnicayanakārikā.*
(3,758) D. ff. 72. *Baudhāyanamahāgnicayanaprayoga* by *Veṅkaṭeçvaradīxita.* Begins:

Viçveçvaraṃ namaskṛitya laxmīnārāyaṇaṃ guru(m) |
Vāṇīṃ yajñeçvarācāryaṃ daxiṇāmūrttiṃ eva ca ||
Bodhāyanaṃ bhavasvāmibhāshyakāraṃ muhur muhuḥ |
Prayoktṛikaṃthapāṭhāya (*sic*) prayogaṃ Veṅkaṭeçvaraḥ ||

Composed about 1800, but the MS. was written about 1820.
(3,759) D. ff. 78. *Baudhāyanacayanamantrānukramaṇī*; by the same.
(3,741) D. 97 ff. *Baudhāyanamahāgnicayana* by *Bāladīxita.* Recent.
(3,755) D. 3 ff. *Baudhāyanacayanaprathamaprastārakārikā.* Recent. Wants end.
(3,754) D. 4 ff. *Baudhāyanacayanapañcamaprastārakārikā.* Recent.
(9,178) a. Gr. ll. 125. *Mahāgnisarvasva.* For the beginning of this see Catalogue, p. 27. The work contains 20 chapters.
(3,869) D. ff. 24. *Āpastambanaxatreshṭiprayoga.*
(3,870) D. ff. 26. A recent transcript of the last; f. 9 is wanting.

Modifications; rites which form parts of others, etc.

Gṛihya rites.

(2,537) D. ff. 3. *Sādyaskaraprayoga* (*Āçv.*).
(3,955) D. ff. 4. Do.
(3,813) D. ff. 13. *Baudhāyanāhitāgninirṇaya.*
(3,762) D. ff. 29. *Baudhāyanapravargya*, by *Bālādīxita.*
(3,818) D. ff. 18. Do. Wants end.
(2,536) D. ff. 16. *Sa-tvā-siñcāmi-prayoga* (? *Āpastamba*).
~~(2,538) D. ff. 13. *Raçmirasakaprayoga* (*Āçv.*).~~
(9,157) Gr. ll. 9. *Traidhātavīyaprayoga.*
(3,761) D. ff. 35. *Baudhāyanatati.* Wants end.
(3,845) D. 17 ff. *Āpastambapauṇḍarīkaprayoga.*
(3,783) D. ff. 14. *Baudhāyana* Do. Wants end.
(9,143) Gr. ll. 10—206. *Pauṇḍarīkahautraprayoga.* Wants beginning and end. Recent; not inked.
(4,149) D. ff. 9. Do. Imperfect.
(3,817) ff. 2. *Vrātapateshṭiprayoga.*
(3,946) D. ff. 1. Do.
(3,947, 9, 50) D. Do.
(3,882) D. ff. 3. *Mitravindeshṭiprayoga.*
(3,883) D. Do.
(3,941) D. ff. 5. *Pavitreshṭiprayoga*(*hautra*).
(3,942—5) D. Do.
(3,871) D. ff. 2. *Pavitreshṭiprayoga.*
(3,872) D. A recent transcript of the last.
(3,873) D. ff. 2. *Atipavitreshṭiprayoga.*
(3,874) D. 1 f. Do. *Hautraprayoga.*
(3,875) D. 3 ff. *Āyushkāmeshṭiprayoga.*
(9,110) g. Te. 6 ll. *Āgrayaṇeshṭiprayoga.*
h. Te. 1 l. *Utsargeshṭiprayoga.*
(3,876) D. 4 ff. *Mṛigāreshṭiprayoga* (v. *Baudhāyanasūtra.* P. xvii.).
(3,948) D. 4 ff. Do. (*Āçv.*)

(3,877) D. f. 1. *Mahendrayāgaprayoga* (R. V. *Āçv.*?) "*asyā ishṭeh — agnir vishnur mahendraç ca pradhānadevatāḥ.*"

(3,878—80) D. Do.

On a note on 3,878 it is said that according to the Āp. ritual, "*agnir mahendraç ca pradhānadevate.*"

(3,881) Te. Do.

(3,900—1) D. Do.

(3,915) D. ff. 2. *Piṇḍapitṛiyajña pra°* (*Āçv.*).

(3,951) D. ff. 3. *Kuṇḍaleshṭiprayoga* (*Āçv.*).

(3,952—3) D. Do.

(2,406) D. ff. 87. *Homapaddhati* by *Bhairava.* Follows the *Çākalaçākhā*, the *Ṛigvidhāna*, and *Çaunaka*, gr. 1700.

(2,407) D. ff. 17. *Laghuhomapaddhati.*

(2,408) D. ff. 2. *Pūrvaçānti.*

(2,409) D. ff. 2. Do.

(9,104) a. Gr. ll. 31. *Gṛihyaprayoga.* Wants end.

(9,110) k. Gr. Various *prayogas.*

(9,127) Gr. ll. 73. *Puṇyahavācanaprayoga* (*Atharva*).

(2,531) D. ff. 56. *Āpastambapākayajñaprayoga.* Imperfect.

(9,475) Te. ll. 58. *Āçvalāyanapūrvaprayoga.* Imperfect.

(9,477—8) Te. Do. Do.

(9,479—80) Gr. Do. Do.

(9,481) Te. ll. 93. Te. *Āçvalāyana aparaprayoga* (*i.e.* for rites following immediately on death).

(9,476) Te. ll. 77. *Vivāhaprayoga* (*Āçv.*) with Telugu explanations.

(9,482) Te. ll. 32. *Āpastambapūrvaprayogakārikā.*

(9,483) Gr. ll. 27. *Kārikāratna* (? *Āp.*).

(9,484) Gr. ll. 142. *Shoḍaçakarmaprayoga* (*Āp.*) some ll. are missing.

(9,485) Gr. ll. 80. *Udakaçānti* (*Āp.*). Imperfect.

(9,487—91) Gr. *Pūrvaprayoga* (*Āp.*). Several imperfect copies.

(9,493) Gr. 84 ll. Do.

(9,494) Gr. 216 ll. *Aparaprayoga* (*Āp.*).

(9,495) Gr. 51 ll. Do.

(9,492) Gr. 41 ll. *Gṛihyaprayoga* (*Y. V.*).

(2,575) D. ff. 6. *Garbhādhānaprayoga.*

(2,576) D. ff. 17. *Prayogas* for the rites from "*Puṃsavana*" to "*Caula.*"

(2,577) D. ff. 2. *Jātakarmaprayoga.*

(2,578—84) Do. etc.

(2,585) D. ff. 2. *Nāmakaraṇaprayoga.*

(2,586—89) Do. Various copies.

(2,590) D. f. 1. *Upaveçanaprayoga.*

(2,591) Do.

(2,592) D. ff. 2. *Añkāropaṇaprayoga.*

(2,593) Do.

(2,594—6) D. f. 1. *Sūryāvalokanaprayoga.* 3 copies.

(2,598) D. f. 1. *Annaprāçanaprayoga.*

(2,599—2601) Do.

(2,602) D. ff. 4. *Caulaprayoga.*

(2,603) Do.

(2,604) D. ff. 17. *Samāvartanaprayoga.*

(2,605, 6, 7) Do.

(2,608) D. ff. 11. *Vivāhaprayoga.*

(2,609) Do. Another treatise.

(2,610—17) Do. Various copies.

(2,618) D. ff. 4. *Vāgdānaprayoga.*

(2,619) Do.

(2,620—22) D. ff. à. 2. *Madhuparkaprayoga.* One of them at least is partly according to *Āçvalāyana.*

(2,623, 4) D. f. 1. *Vivāhahomavidhi.*

(2,625) D. ff. 8. *Madhuparkaprayoga* (*ātharvaṇa*). Written only on one side.

(2,626) Do. Another copy.

(2,631) D. ff. 4. *Agnidvayasaṃvargaprayoga.*

(2,632—37) D. ff. 3. *Prātaraupāsanaprayoga.*

(2,638—45). *Sāyamaupāsanaprayoga.*

(3,143—8) Do.

(2,646) D. ff. 6. *Aupāsanaprayoga.*

(2,647—50) Do. (2,653) Do.

(2,651) Do.

(2,652, 4, 8) Do.

(3,139—42) Do.

(2,673—76) D. ff. à. 2. *Samitsamāropaṇaprātaraupāsanaprayoga.*

(2,677) D. ff. 13. *Punaḥsaṃdhānaprayoga.*

(2,678—83) Do. Other copies.

(2,684) *Sthālīpākaprayoga.*

(2,685—89) Do.

(2,690) D. ff. 12. *Vaiçvānarapathikṛitasthālīpākaprayoga.*

(2,691—95) Do.

(2,696) D. ff. 11.

(2,697) D. ff. 10. Wants end.

(2,698) *Āçvayujīprayoga.*

(2,699) D. ff. 17. *Pratyavarohaṇaprayoga.*

(2,700, 1, 2) Do. Other copies.

(2,703) D. ff. 13. *Çrāvaṇakarmasarpabaliprayoga.*

(2,704—8) Do. Various MSS.

(2,709) D. ff. 10. *Āçvayujīkarmāgrayaṇaprayoga.*

(2,710—17) Do.

(2,733) D. ff. 16. *Upākarmaprayoga.*

(2,734—9, 42, 3, 4) Do.

(2,811) D. ff. 18. *Trikālasandhyāprayoga.*

(2,814) D. ff. 7. *Sandhyāprayoga*, according to *Āpastamba.*

(2,815) D. ff. 6. *Prātaḥsandhyāprayoga*, according to *Āçvalāyana.*

(2,816, 7) Do.

(2,818) D. ff. 6. *Mādhyāhnikasandhyāprayoga*, according to *Āçvalāyana.*

(2,819—21) Do.

(2,822) D. ff. 9. Do.; according to *Āpastamba.*

(2,823) D. ff. 5. *Sāyaṃsandhyāprayoga*, according to *Āçvalāyana.*

(2,824) Do. Do.

(2,825) D. ff. 7. Do., according to *Āpastamba.*

(2,826) D. f. 1. *Upasthāna* (*prātaḥ*).

(2,829) D. ff. 20. *Sandhyāvandanabhāshya.* Author's name not mentioned. Wants end.

(2,830) Do.

(2,831) D. *Sandhyāvandana.*

(2,832) D. ff. 3. *Brahmayajñaprayoga*, according to *Āçvalāyana.*

(2,833—4) Do.

(2,835) Do. (fr. *Āçvalāyanagṛihyasūtra*, an extract on 1 f. relating to *Brahmayajña*).

(2,836) Do. Do.

(2,837) D. ff. 4. *Brahmayajñatarpaṇa*, according to *Āçvalāyana.*

(2,839—62) Do.

(2,838) D. ff. 5. *Brahmayajñaprayoga.*

(2,863) D. ff. 3. *Vaiçvadevaprayoga* (*Āçv.*).

(2,864—81) Do. Do.

(2,882) D. ff. 6. *Ācamanavidhi.*

(3,131) D. ff. 19. *Puṇyāhavācanaprayoga*, according to *Āçvalāyana.*

(3,132) Do.

(3,133) D. ff. 6. *Garbhādhānaprayoga*, according to *Āçvalāyana.*

(3,134) Do.

(3,135) D. ff. 4. *Agnidvayasaṃsargaprayoga.*

(3,136) Do.

(3,137) D. ff. 22. *Vivāhaprayoga*, according to *Āçvalāyana.*

(3,138) Do.

(3,175) D. ff. 3. *Samitsamāropaṇavidhāna*, according to *Āçvalāyana.* Wants end.

(3,176—7) Do. Do.

(3,184) D. ff. 13. *Punaḥsandhānaprayoga.*

(3,185) D. ff. 11. *Pau[illegible]āsasthālīpākaprayoga.*

(3,186) Do.

(3,187) D. ff. 13. *Darçasthālīpākaprayoga.*

(3,188) D. ff. 19. *Sthālīpākaprayoga.*

(3,189—94) Do.

(3,195) D. ff. 12. *Vaiçvānarapathikṛitapūrvakadarçasthālīpākaprayoga.*

(3,196) D. ff. 13. *Āçvalāyanasthālīpākaprayoga.*
(3,197) D. f. 1. *Vibhrashṭeshṭiprayoga.*
(3,198) D. ff. 23. *Çrāvaṇākarmasarpabaliprayoga.*
(3,199) D. ff. 19. *Āçvayujīkarmāgrayaṇaprayoga.*
(3,200) D. ff. 27. *Pratyavarohaṇaprayoga.*
(3,201) D. ff. 6. *Prātaḥsandhyāprayoga.*
(3,202) D. ff. 6. *Mādhyāhnikasandhyāprayoga.*
(3,203) D. ff. 6. *Sāyaṃsandhyāprayoga.*
(3,204) D. ff. 7. *Vaiçvadevaprayoga.*
(3,205—8) Do.
(3,209) Te. Do.
(3,210) D. ff. 23. *Upākarmaprayoga.*
(3,211) D. ff. 2. *Utsarjanaprayoga.*
(3,212) D. ff. 16. *Ubhayatomukhagodānaprayoga*, according to *Āçvalāyana*, for Brahmans and Xatriyas.
(3,213) Do.
(3,214) D. ff. 4. *Brahmayajñaprayoga.*
(3,215—17) Do.
(3,218) Te. Do.
In these the actual names of the Rājā's ancestors are entered!
(3,221) D. ff. 20. *Utsarjanaprayoga.*
(3,222, 3) Do.
(3,224) D. ff. 12. *Upākarmaprayoga.*
(3,225) Do.
(3,226) D. ff. 24. Do.
For kings, during the Navarātri.
(3,227) Do.
(3,230) D. ff. 16. *Sandhyātrayaprayoga.*
(3,231) D. ff. 5. *Brahmayajñaprayoga.*
(3,415) D. ff. 4. *Piṇḍapitṛiyajñaprayoga.*
(3,416) Do.
(3,417) D. ff. 37. *Antyeshṭiprayoga.*
(3,418) D. ff. 66. *Aparaprayoga*, according to *Açvalāyana*. Rules for funeral rites and çrāddhas.
(3,420) D. ff. 8. *Çrāddhaprayoga*, according to the rules which prevail in Gujerat.
(3,421) D. ff. 16. *Pārvaṇaçrāddhaprayoga*, according to the Chandoga rules.
(3,449) D. ff. 5. *Cūḍākāryaprayoga.*
(3,450—53) Do.
(3,457) *Jātakarmaprayoga.*
(3,458—9) Do.
(3,460) D. ff. 2. *Nāmakaraṇaprayoga.*
(3,461—4) Do.
(3,470) D. *Annaprāçanaprayoga.*
(3,471) D. Do.
(3,472) D. ff. 19. Do.
(3,473) D. Do.
(3,474) D. *Āhitāgnyantyeshṭiprayoga*, according to *Āpastamba.*
(3,475) D. ff. 10. *Anvārambhaṇīyaprayoga*, according to *Āpastamba.*
(3,476) D. ff. 20. *Āhitāgnipitṛimedhaprayoga*, according to *Bodhāyana.*
(3,477) D. ff. 7. *Āgrayaṇaprayoga*, according to *Bodhāyana.*
(3,478) D. ff. 18. *Āhitāgnyantyeshṭiprayoga*, according to *Bodhāyana.*
(3,479—80) D. Do.
(3,499) D. ff. 82. *Āpastambaprayogasāra*, by *Gaṅgābhaṭṭa.* 11 lines to a page. The author states that he explained the Āçvalāyana system also. He begins with the garbhādhāna rite.
(3,500) D. ff. 8. Do. A fragment containing as far as the Annaprāçana ceremony. Recent transcript.
(3,501) D. ff. 7. Do.
(3,502) D. ff. 3. Do. The Caula rite.
(3,503) D. Do. Another copy.
(3,504) D. Do. Another copy.
(3,505) D. ff. 10. Do. Upanayana rite.
(3,506) D. Do. Do.
(3,507) D. ff. 7. Do. *Prātaḥsandhyāprayoga.*
(3,508) D. ff. 7. Do. *Mādhyandinasandhyāprayoga.*
(3,509) D. ff. 8. Do. *Sāyaṃsandhyāprayoga.*
(3,510) D. ff. 5. Do. *Samāvartanaprayoga.*
(3,511) D. Do. Another copy.
(3,512) D. Do. Do.
(3,513) D. Do. Do.
(3,514) D. ff. 18. Do. *Vivāhaprakaraṇa.*
(3,515) D. Do. Another copy.
(3,516) D. Do. Do.
(3,517) D. Do. Do.
(3,518) D. ff. 29. *Vivāhaprayoga*, according to the Yajurveda and Telugu custom.
(3,519) D. ff. 2. *Çeshahomaprayoga.*
(3,521) D. ff. 4. *Āpastambīyopāsanaprayoga.*
(3,522) D. Do.
(3,523) D. ff. 6. *Punaḥsandhānaprayoga.*
(3,524) D. ff. 16. *Utsarjanopākarmaprayoga.*
(3,525) D. Do. Another copy.
(3,526) D. ff. 13. *Xattriyopanayanaprayoga.*
(3,527) D. Do.
(3,528) D. ff. 15. *Agnisandhānaprayoga* by *Bāpaṇṇabhaṭṭa.*
(3,529) D. ff. 8. *Satyāshāḍhaprayoga.*
(3,530) D. ff. 62. *Bhāradvājaprayoga.*
(3,531) D. ff. 21. *Āpastambaçrāddhaprayoga.*
(3,532) D. Do.
(3,533) D. Do.
(3,534) D. Do., according to Drāvida custom.
(3,535) D. ff. 15. *Ashṭakānvashṭakaçrāddhaprayoga.*
(3,536) D. Do.
(3,537) D. Do.
(3,538) D. ff. 30. *Āpastambāparaprayoga.*
(3,539) D. ff. 24. *Āpastambāntyeshṭiprayoga.*

Prāyaçcitta.

(9,159) b. Gr. ll. 22. *Āpastambaprāyaçcittaçatadvayī.* The author refers to a *bhāshya.*
c. Gr. ll. 34. Do. *Anuddharaṇaprāyaçcitta* by *Çrīnivāsadixita.*
(9,145) b. Gr. ll. 64. Do. *Agnihotraprāyaçcitta.* Wants end.
(9,153) Gr. ll. 9. *Agnihotraprāyaçcitta.* Much injured.
(4,051) D. ff. 33. *Haumyaprāyaçcittavivecana*, from Raghunātha's Prāyaçcittakutūhala.
(4,052, 6—8) D. Do.
(3,750) D. ff. 145. *Baudhāyanaprāyaçcittapradīpa* in 5 *prakaraṇas.* Author's name not mentioned. Begins:

Natvā bodhāyanācāryaṃ teno 'ktaçrautakarmaṇām |
Vidhyatikramaṇe prāyaçcittadīpaḥ prakāçyate ||
Vyāsoktāni prakīrṇāni tair anuktāni yāni ca |
Bhavasvāmimatāt teshāṃ vistarān nirṇayaṃ bruve ||
Pañcaprakaraṇāny atra teshv ādhānāgnihotrake |
Darçādyāgrayaṇādy atra somaç ce 'ti yathākramam ||

About 2,600 granthas.
(3,751) D. ff. 20. An *Anukramaṇī* to the last.
(3,862) D. ff. 69. Another copy of the *Pradīpa.* Written about 1700.
(9,152) Gr. ll. 180. Do. Wants end. Written about 1800.
(3,860) D. ff. 32. *Aishṭikaprāyaçcitta*, by *Apadeva* (?).
(4,053) D. ff. 8. *Agnihotraprāyaçcittasaṃxepa.*
(4,054) D. ff. 9. *Ānandadeva's Agniprāyaçcitta.* Wants end.
(4,055) D. ff. 5. *Prātaragnihotraprāyaçcitta* according to *Āçvalāyana* and *Baudhāyana.*
(4,050) D. ff. 12. *Pravāsopasthānahaviryajñaprāyaçcitta* (*Āçv.*).
(4,055) D. ff. 5. *Prātaragnihotrakālātikramaprāyaçcitta* according to *Āçvalāyana* and *Baudhāyana.*
(4,059) D. ff. 2. *Vidhyaparādhaprāyaçcitta* by *Vishṇu.*
(3,861) D. ff. 33. Do. Wants conclusion. The author's name is not mentioned.
(9,110) b. Te. ll. 39. *Nityahomaprāyaçcitta* (*Āp.*).
(2,659) D. ff. 3. *Uddharaṇakālātikramaprāyaçcittaprayoga.*
(2,660—62) Do. Other copies.

(2,663) D. ff. 2. *Homakālātikramaprāyaçcittaprayoga.*
(2,664—66) Do.
(2,667) D. ff. 3. *Aupāsanahomalopaprāyaçcittaprayoga.*
(2,668—9) Do.
(2,670) D. ff. 2. *Agnyanugataprāyaçcittaprayoga.*
(2,671, 2) Do.
(3,178) D. ff. 5. Do. According to *Āçvalāyana.*
(3,179—82) Do. Do.
(3,183) Te. Do.

Çastras.

(4,117) D. ff. 20. *Vālakhilyaçastra.*
(4,118) D. ff. 18. Do.
(4,141) D. ff. 85. *Āçvinaçastra.*
(4,142—4) D. Do.
(4,011) D. ff. 6. *Evayāmarutaçastra.*
(4,012—15) D. Do.
(4,016) D. ff. 13. *Vrishākāpiçastra.*
(4,017—19) D. Do.

PART III.

UPANISHADS. उपनिषद्:

(*Mystical Theology.*)

In drawing up the following list, I have chiefly used Professor Weber's articles (on Anquetil's versions from the Persian[1]) in his I.S.; Dr. Max Müller's list in Z. d. D.M.G. xix. pp. 137 ffg.; Dr. Haug's list in his "Brahma und die Brahmanen," pp. 29-30; and the list in my "Catalogue," pp. 59-65. All Upanishads are supposed to belong to the Atharvaveda, though the older occur in the other Vedas also. Some Upanishads are of very recent date. The total number of these tracts may be 250.[2]

1. *Atharvaçikhopanishad.*

I.S. ii. 53. On the virtue of the word *Om.* Begins:—"Atha hai naṃ paippalādo 'ṅgirāḥ sanatkumāraç cā 'tharvaṇam uvāca: bhagavan kim ādau prayuktaṃ dhyānaṃ dhyāyitavyaṃ? kiṃ tad dhyānaṃ? ko vā dhyātā? kaç ca dhyeyaḥ? sa 'ebhyo 'tharvā pratyuvāca: Om ity etad axaram ādau prayuktaṃ dhyānaṃ dhyāyitavyam; om ity etad axaraṃ paraṃ brahmā; 'sya pādāç catvāro vedāç, catushpād idam axaram paramaṃ brahma—"

About 35 *granthas.*

(6,559) D. f. d. Written about 1750.
(6,581) c. D. f. 3, b. 4. Written about 1700.
(9,709) g. Gr. ll. 65, b—66, b. Written about 1700.
(9,713) x. Gr. ll. 206, b—208. Recent. Vedantic çlokas prefixed.
(9,724) f. D. ll. 15—21.
(9,725) s. Te. ll. 17, b—18.

Atharvaçikhopanishaddīpikā, a C. on the last by *Çaṅkarānanda.* (The CC. by this writer on some Upanishads are being published in the B. I.)

(9,754) g. Te. ll. 65—67. Wants end. In a minute and illegible hand.

2. *Atharvaçira-upanishad.* A *Çaiva-Vedānta* tract. Begins:

Devā vai svargaṃ lokam agamaṃs te devā rudram apracchan: ko bhavān? iti so 'bravid: aham ekaḥ prathama āsaṃ, vartāmi ca bhavishyāmi ca; nā 'nyaḥ kaçcin matto vyatirikta iti—

(6,536) D. ff. 8. Recent.
(9,709) f. Gr. ll. 63—65, b. About 1700.
(9,712) w. Gr. ll. 123, b—126. With some Vedântic çlokas prefixed.
(9,713) w. Gr. 202, b—206, b. A transcript of the last.

Atharvaçira-upanishaddīpikā, a C. on the last by *Çaṅkarānanda.*

(9,754) p. Te. ll. 58-64. Wants end. Very illegible. Begins:

Vaxye dharmaçironāmnā çruter vyākhyāṃ sadā 'nugāṃ |
Rudrārthe . . . gatyarthaṃ rudras tushṭo 'stu nas tayā ||
Vidyāyā atidurlabhatvapradarçanārtham ākhyāyikām avatārayati: "devāḥ—" indrāgnivāyuprabhṛitayo rudrajijñāsavaḥ.

3. *Amṛitanādopanishad.*

Çāstrāṇy adhītya medhāvy abhyasya ca punaḥ punaḥ |
Paramaṃ brahma vijñāyo 'lkavaktāny (!) atho utsṛijet ||
Oṃkārаratham āruhya vishṇuṃ kṛitvā 'tha sārathiṃ |
Brahmalokapadānveshī rudrārādhanatatparaḥ || about 36 *gr.*

(6,453) b. D. ff. 3—7. Recent.
(9,709) m. Gr. ll. 70—71, b.
(9,712) v. Gr. ll. 123—123, b.
(9,713) v. Gr. ll. 201—202, b.
(9,724) h. D. ll. 23—5.

Amṛitanādopanishaddīpikā, by *Çaṅkarānanda.*

(9,754) n. Te. ll. 50, b—54. Begins:

Vyākarishye 'ham amṛitanādopanishadaṃ çrutāṃ |
Amṛitaṃ brahma sarveshāṃ darpayanti pade pade ||
Çāstrāṇy—ṛigādīni nānāçākhābhedabhinnāni sāṅgavidyauparidyāni.

4. *Amṛitabindūpanishad.*

I.S. ii. p. 59. Begins:

Mano hi dvividhaṃ proktaṃ çuddham açuddham eva ca |
Açuddhaṃ kāmasaṅkalpaṃ çuddhaṃ kāmavivarjitam ||
Mana eva manushyāṇāṃ kāraṇaṃ bandhamoxayoḥ |
Bandhāya vishayāsaktaṃ muktyai nirvishayaṃ smṛitaṃ ||
22 çlokas.

(6,516) D. ff 3.
(6,462) b. D. f. 2. Recent.
(6,585) D. ff. 2.
(6,586) D. ff.

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[1] Oupne'khat, 2 vols. 4to., a. ix. The Persian version was made for Akbar by Hāji Ibrāhim of Sarhind; see Blochmann's Ain-i-Akbari, i. p. 105 and note.
[2] See also Weber's I. L. G.[2] pp. 170 ffg.

(9,709) r. Gr. ll. 83, b—84. Half of line 83 is broken off and lost.
(9,712) u. Gr. ll. 122—122, b. A very fair MS.
(9,713) u. Gr. ll. 200—201. A transcript of the last.
(9,724) g. D. l. 22.
(9,725) f. Te. l. 6.

Amṛitabindūpanishaddīpikā, by *Çaṅkarānanda.*

(9,754) o. Te. ll. 55—57.
(9,755) a. Te. ll. 1—7. Wants 3 lines at the end which are to be found at the beginning of No. 9,756.

Begins:

Vyākhyāsye 'mṛitabindvākhyāṃ tattvopanishadaṃ parāṃ |
Amṛiteças tayā devaḥ priyatāṃ parameçvaraḥ ||
Brahmātmaikyavijñānād aviçeshānarthanivṛittir ānandāvāptiç ca sarvopanishadāṃ siddhāntaḥ | brahmajñānaṃ ca çravaṇādinā manaḥ saha kṛitena manaç ca mattvadsipavaddhur nigrahaṃ (*sic*) manujānām atas tad eva prathamata āha: '*manaç*' antaḥkaraṇam anekavṛittimat.

5. *Ātmopanishad.*

I.S. ii. p. 8. Anquetil has misunderstood the passage about Kṛishṇa-Devakīpūtra,[1] or had a different text before him. Begins:

Pratyagānandaṃ brahma purushaṃ praṇavasvarūpaṃ | akāra ukāra oṃkāra iti trayam axaraṃ praṇavaṃ tad etad om iti. In praise of Nārāyaṇa.

(6,467) b. D. ff. 1—2. Here called ātmaprabodhopa°.
(9,710) h. Gr. Tal. ll. 7, b.—8.

This must be taken as spurious: for the real *Ātmop.* see "Catalogue," p. 60.

6. *Āruṇikopanishad.* On the conduct of ascetics.

I.S. ii. 176, ff. 9. I give the text from No. 6,581 (a N. Indian MS.) with the collation of No. 9,709 (a S. Indian MS.) and Çaṅkarānanda's C. partly.

Aruṇiḥ prajāpater lokaṃ jagāma; taṃ gatvo' vāca: kena bhagavan karmāṇy açeshato visṛijānī 'ti? taṃ ho' vāca prajāpatis: tava putrān bhrātṛīn bandhvādīn çikhāṃ yajñopavītaṃ yāgaṃ sūtraṃ svādhyāyaṃ ca bhūrlokabhuvarlokasuvarlokamahālokajanalokatapolokasatyalokaṃ cā 'talavitalasutalarasātalatalātalamahātalapātālabrahmāṇḍaṃ[1] ca visṛijed; daṇḍam āchādanaṃ kaupīnaṃ parigrahe çeshaṃ visṛijec cheshaṃ visṛijet. Gṛihastho vā brahmacārī vā vānaprastho vā[2] lokāgnīn[3] udarāgnau samāropayed; gāyatrīṃ svavācāgnau samāropayed; upaviītaṃ bhūmau vā 'psu vā visṛijet; kutīcako brahmacārī kutuṃbaṃ visṛijet; pātraṃ visṛijet, pavitraṃ visṛijed; daṇḍān lokāgnīn[4] visṛijed-iti ho 'vāca. Ata ūrdhvaṃ mantravad ācared; ūrdhvagamanaṃ visṛijet; trisandhyādau[5] ṣṇānam ācaret; sandhiṃ samādhāya vā 'tmany ācaret; sarveshu vedeshv āmaraṇaṃ āvartayed; upanishadam āvartayet khalv. ahaṃ brahma; sūtraṃ sūcanāt, sūtraṃ brahma, sūtram aham; evaṃ vidvāṃs trivritsūtraṃ visṛijed; vidvān ya evaṃ veda. Saṃnyastaṃ mayā saṃnyastaṃ mayā saṃnyastaṃ maye 'ti trishkṛitvo; 'bhayaṃ sarvabhūtebhyo mattaḥ sarvaṃ pravartate. Sakhā mā gopayau 'jaḥçakhā yo 'sī 'ndrasya vajro 'sī 'ty[6] anena mantreṇa kṛitvo 'rdhvaṃ vaiṇavaṃ daṇḍaṃ kaupīnam parigrahed; aushadhavad açanam ācaret; aushadhavad açanam ācared[7]. brahmacaryam ahiṃsāṃ cā 'parigrahaṃ ca[8] satyaṃ ca yatnena. he raxato he raxato he raxata ity ataḥ paraṃ paramahaṃsaparivrājakānām āsanaçayanābhyāṃ bhūmau; brahmacāriṇāṃ mṛitpātram alābupātraṃ dārupātraṃ vā; kāmakrodhalobhamohadaṃbhadarpāsūyāmamatvāhaṃkārānṛitādīn api tyajed; varshādishu dhruvaçīlo 'shṭasu māḥsu ekākī:* yatiç cared dvāv evā 'cared dvāv evā 'caret khalu vedārthaṃ; yo vidvān sopanayanād ūrdhvaṃ sa tāni prāg vā tyajet pitaraṃ, putram agnyupavītaṃ karma kalatraṃ cā 'nyad apī 'ha. Yatayo hi bhixārthaṃ grāmaṃ praviçanti pāṇipātram udarapātraṃ vā. Oṃ hi oṃ hi oṃ hi etad upanishadaṃ vinyased; vidvān ya evaṃ veda. pālāçaṃ vailvam auduṃbaraṃ daṇḍam ajinaṃ mekhalāṃ yajnopavītaṃ ca tyaktvā çūraṃ ya evaṃ veda.

Tad vishṇoḥ paramaṃ padaṃ sadā paçyanti sūrayaḥ |
Divī 'va caxur ātataṃ || tad viprāso vipanyavo jāgṛivāṃsaḥ sam indhate | vishṇor yat paramaṃ padaṃ || (Ṛ.V. i. 22, 20, 1). ity evam nirvāṇānuçāsanaṃ vedā 'nuçāsanaṃ vedā 'nuçāsanam ity. ĀRUṆIKOPANISHAT samāptā.

vv. ll. of 9,709: [1] ātalapātālavitalasutalarasātalatalātalamahātalabra° [2] Gṛihastho brahmacārī vānaprastho vā. [3] laukikāgnīn—against the C. [4] laukikāgnīn—against the C. [5] dvisandhyādau (?). [6] vajro 'si vārtraghna; marma me bhava; yat pāpam tan nivāraya; indrasya vajro 'sī 'ty—agreeing with the C. [7] not repeated. [8] *om.* ca.

(6,581) b. D. f. 2, b—3. Written in N. India about 1700.
(9,709) d. Gr. ll. 59, b—60, b. About 1700.
(9,712) g. Gr. ll. 119—119, b.
(9,713) g. Gr. 194, b—196.
(9,725) n. Te. ll. 13—14, b.

Āruṇikopanishaddīpikā, by *Çaṅkarānanda.*

(9,754) g. Te. ll. 31—33. About 1750.

Çaṅkarānanda's C. on the minor Upanishads seldom gives more than a mere Vedantic paraphrase, but it is very useful for restoring the very corrupt texts of these tracts, and also for deciding which among the many Upanishads which bear the same name is probably authentic; or, again, which name is the correct one, as we often find the same work with different titles. Unfortunately No. 9,754 is more a curiosity than a useful MS.; it is written in an almost microscopic hand, which is also exceedingly indistinct. Professor Cowell (in his edition of the Kaushītaki Up. p. ix.) inclines to the belief that Çaṅkarānanda was Mādhavācārya's preceptor. His date could then be almost 1300—1330 A.D.

7. *Itihāsopanishad* (?).

(9,717) Te. ll. 5. So much injured as to be illegible.

8. *Īçāvāsyopanishad.*

Edited by Dr. Röer, with translation, Commentary, etc., in the B. I.

(5,886) d. D. f. 10.
(6,523) D. ff. 3.
(9,709) k. Gr. ll. 68—68, b.
(9,712) a. Gr. ll. 1—1, b.
(9,713) a. Gr. ll. 1—2.
(9,718) f. Te. ll. 144—5.
(9,719) a. Gr. ll. 25—26.
(9,725) h. Te. ll. 9 (imperfect).
——— w. Te. ll. 1.
(9,741) b. Te. ll. 28, 9. Beginning only.

a. *Īçāvāsyopanishadbhāshya*, by *Çaṅkarācārya.*

Edited in the B. I.
(9,752) a. Gr. ll. 1—14.

b. *Īçāvāsyopanishaddīpikā*, by *Çaṅkarānanda.*

(9,753) a. Te. ll. 1—8.
(9,754) b. Te. ll. 13—14, b.

9. *Aitareyopanishad* (i.e. *Ait. āraṇyaka*, ii. 4—6).

Edited with C., etc., by Dr. Röer in the B. I.
(6,532) D. ff. 7. Recent.
(9,709) b. Gr. ll. 50—58.
(9,712) h. Gr. ll. 20—35.
(9,719) f. Gr. ll. 39—42.
(9,713) h. Gr. ll. 35—59. Recent.
(9,725) dd. Te. ll. 9, b—10, b.

a. *Aitareyopanishadbhāshya*, by *Çaṅkarācārya.*

Edited in the B. I.
(9,752) h. Gr. ll. 230—255.

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[1] Brahmaṇyo devakīputro brahmaṇyo madhusūdanaḥ |
Brahmaṇyo puṇḍarīkāxo brahmaṇyo vishṇur acyutaḥ ||

* This is an exact description of the life of Buddhist monks. See Wassiljew's "Der Buddhismus."

THE TANJORE MAHARAJA SERFOGI'S SARASWATI MAHAL

b. *Aitareyopanishadbhāshya*, by *Çaṅkarānanda.*

(9,754) h. Te. ll. 34—39, b.

c. *Mādhavīyavedārthaprakāça*, by *Sāyana.* (This is part of his C. on the Aitareyāraṇyaka.)

(6,594) D. ff. 26. Badly written and much worm-eaten, though recent.

(6,330) D. ff. 28. *a*, 7 only.

(9,749) Te. ll. 32. Chapters 4—7 of ār. ii.

(9,750) Te. ll. 19. The original of the last.

(9,753) f. Te. ll. 85—107, b. Ends with ch. 6 and is followed by a few lines called *ātmashaṭkaviveka.*

10. *Kaṭhopanishad.*

Edited, with a translation, etc., by Dr. Röer, in the B. I. For earlier versions see Dr. Röer's translation, p. 98.

(5,886) c. D. ff. 5, b—10.
(6,566) D. ff. 13. Much injured.
(6,547) a. D. ff. 1—8, b. Injured.
(6,525) D. ff. 13.
(6,463) D. ff. 6.
(9,712) c. Gr. ll. 2, b—7.
(9,713) c. Gr. ll. 4—11, b.
(9,718) k. Te. ll. 155—165.
(9,719) b. Gr. ll. 27—31.
(9,725) y. Te. ll. 1, b—4.

a. *Kaṭhopanishadbhāsya*, by *Çaṅkarācarya.*

Edited in the B. I.

(6,538) D. ff. 53. Recent.
(9,752) c. Gr. ll. 40—77.

b. *Kaṭhopanishaddīpikā*, by *Çaṅkarānanda.*

(9,754) a. Te. ll. 1—12. Wants end.

11. *Kālāgnirudropanishad.*

Begins: Atha Kālāgnirudraṃ bhagavantaṃ Sanatkumāraḥ papraccha—adhīhi bhagavan tripuṇḍravidhim.

(6,559) e. D. f. 13, b—14, b. Much corrected. Written about 1750. On *tripuṇḍra.*

(6,575) D. ff. 10.
(6,576) D. ff. 10.
(6,577) D. ff. 4. (6,578; 6,579.) Do.
(9,710) b. Gr. Tal. ll. 2—2, b. Many lacunæ.
(9,712) aa. Gr. ll. 148, b—149. Do. Very carefully written.
(9,713) bb. Gr. ll. 240, b—241, b. Do.
(9,709) h. Gr. ll. 66, b—68. Do.
(9,724) e. D. ll. 14. Do.
(9,725) k. Te. ll. 10, b. Do.
11 ll. Do.

This is another work treating of the wearing the rudrāxa, its merit, etc.

(9,709) ff. Gr. 137—138. Begins: Atha kālāgnirudrani . . . . . . papracchā 'dhīhi bhagavan rudrāxadhāraṇavidhiṃ brūhī 'ti ho 'vāca. These MSS. differ much; some are merely Tantric tracts. One Kālāgnirudropanishad is said to belong to the Nandikeçvarapurāṇa (see Dorn, "Das Asiatische Museum zu St. Petersburg," p. 724).

12. *Kenopanishad.*

Edited by Dr. Röer in the B. I.

(5,886) g. D. ff. 19, b—21.
(6,524) D. ff. 4. Recent.
(6,547) b. D. ff. 8, b—10, b.
(6,582) b. D. ff. 2.
(9,709) l. Gr. ll. 69, b—70.
(9,712) b. Gr. ll. 1, b—2, b.
(9,713) b. Gr. ll. 2—4.
(9,718) g. Te. ll. 145—6.
(9,725) x. Te. ll. 1—1 b.

a. *Kenopanishadbhāshya*, by *Çaṅkarācarya.*

Edited in the B. I.

(6,318) D. ff. 16. Wants end; much worm-eaten.
(6,537) D. ff. 32. Recent.
(9,752) b. Gr. ll. 15—39.

b. *Kenopanishaddīpikā*, by *Çaṅkarānanda.*

(9,753) b. Te. ll. 8—21.
(9,754) e. Te. ll. 24—27, b.

13. *Kaivalyopanishad.*

See I. S. ii. 10. As this text is of some interest, and MSS. of it and the C. are scarce, I give it from 6,534 and 9,709, and Çaṅkarānanda's C.

Athā 'çvalāyano bhagavantaṃ parameshṭhinaṃ parisametyo 'vāca: adhīhi bhagavan brahmavidyāṃ varishṭhām |

Sadā sadbhiḥ sevyamānāṃ nigūḍhām |
Yayā 'cirāt sarvapāpaṃ vyapohya,
Parāt paraṃ purushaṃ yāti[1] vidvān ||
Tasmai sa ho 'vāca pitāmahaç ca
Çraddhābhaktidhyānayogād avaihi |
Na karmaṇā na prajayā dhanena
Tyāgenai 'ka amṛitatvam ānaçuḥ ||
Pareṇa nākaṃ nihitaṃ guhāyām
Vibhrājate, yad[2] yatayo viçanti |
Vedāntavijñānasuniçcitārthāḥ
Saṃnyāsayogād yatayaḥ çuddhasattvāḥ ||
Te brahmalokeshu parāntakāle
Parā mṛitāt parimucyanti sarve |
Viviktadeçe ca sukhāsanasthaḥ
Çuciḥ samagrīvaçarīraḥ[3] çarīraḥ ||
Atyāçramasthaḥ sakalendriyāṇi
Nirudhya bhaktyā svaguruṃ praṇamya |
Hṛitpuṇḍarīkaṃ virajaṃ viçuddham
Vicintya madhye viçadaṃ viçokam ||
Acintyam avyaktam anantarūpam
Çivaṃ praçāntam amṛitam brahma yonim |
Tathā 'dimadhyāntavihīnam ekam
Vibhuṃ cidānandam arūpam adbhutam ||
Umāsahāyaṃ[4] parameçvaraṃ prabhuṃ
Trilocanaṃ[5] nīlakaṇṭhaṃ praçāntam |
Dhyātrā munir gacchati bhūtayonim
Samastasāxiṃ tamasaḥ parastāt ||

Sa brahmā sa çivaḥ se 'ndraḥ so 'xaraḥ paramaḥ svarāṭ |
Sa eva vishṇuḥ sa prāṇaḥ sa kālo 'gniḥ sa candramāḥ ||
Sa eva sarvaṃ yad bhūtaṃ yac ca bhavyaṃ sanātanam |
Jñātvā taṃ mṛityum atyeti nā 'nyaḥ panthā vimuktaye ||
Sarvabhūtastham ātmānaṃ sarvabhūtāni cā 'tmani |
Sampaçyan brahma paraṃ na yāty anyena[6] hetunā ||
Ātmānam araṇiṃ kṛitvā praṇavaṃ co 'ttarāraṇim |
Jñāna'nirmathanābhyāsāt pāçaṃ dahati paṇḍitaḥ ||

Sa eva māyāparimohitātmā
Çarīram āsthāya karoti sarvam |
Striyaṃ na[8] pānādivicitrabhogaiḥ
Sa eva jāgrat paritṛiptim eti ||
Svapne tu jīvaḥ sukhaduḥkhabhoktā
Svamāyayā kalpitaviçvaloke[9] |
Sushupti kāle sakale vilīne
Tamobhibhūtaḥ sukharūpam eti ||
Punaç ca janmāntarakarmayogāt
Sa eva jīvaḥ svapiti prabuddhaḥ |
Puratraye krīḍati yaç ca jīvaḥ
Tatas tu jātaṃ sakalaṃ vicitram ||
Ādhāram ānandam akhaṇḍabodham
Yasmin layaṃ yāti puratrayam(?) ||

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[1] 9,709—upeti.
[2] Do.—tad.
[3] C. samānī grīvā ca çarīraṃ ca yasya, ṛijukāyaḥ padmakād yāsanaçīla ity arthaḥ.
[4] Umā brahmavidyā bhavānī.
[5] Trīṇi somāsūryāgnyātmakāni locanāni yasya saḥ.
[6] 9,709—yāti nā 'nyena.
[7] Sic C.; texts: dhyāna.
[8] Ne'ti chāndasam, C.
[9] 9,709—jīvaloke.

Etasmāj jāyate prāṇo manaḥ sarvendriyāṇi ca |
Khaṃ vāyur jyotir āpaḥ pṛithivī viçvasya dhāriṇī ||
Yat paraṃ brahma sarvātmā viçvasyā 'yatanaṃ mahat |
Sūxmāt sūxmataraṃ nityaṃ tattvaṃ eva tvam eva tat ||
Jāgratsvapnasushuptyādiprapañcaṃ yat prakāçate |
Tad brahmā 'ham iti jñātvā sarvabandhaiḥ pramucyate ||
Trishu dhāmasu yad bhogyaṃ bhoktā bhogaç ca yad bhavet |
Tebhyo vilaxaṇaḥ sāxī cinmātro 'haṃ sadāçivaḥ ||
Mayy eva sakalaṃ jātaṃ mayi sarvaṃ pratishṭhitam |
Mayi sarvaṃ layaṃ yāti tad brahmā 'dvayam asmy aham ||
Aṇor aṇīyān aham eva tadvan
Mahān ahaṃ viçvam idaṃ vicitram |
Purātano 'ham purusho 'ham īço
Hiraṇmayo 'haṃ çivarūpam asmi ||
Apāṇipādo 'ham acintyaçaktiḥ
Paçyāmy acaxuḥ sa çṛiṇomy akarṇaḥ |
Ahaṃ vijānāmi viviktarūpo
Na cā 'sti vettā mama cit sadā 'ham ||
Vedair anekair aham eva vedyo
Vedāntakṛid vedavid eva cā 'ham |
Na puṇyapāpe mama, nā 'sti nāço,
Na janmadehendriyabuddhir asti ||
Na bhūmir āpo na ca vahnir asti
Na cā 'nilo me 'sti na cā 'mbaraṃ ca |
Evaṃ viditvā paramātmarūpaṃ
Guhāçayaṃ nishkalam advitīyam ||
Samastasāxiṃ sadasadvihīnaṃ
Prayāti çuddhaṃ paramātmarūpam ||

Yaḥ çatarudriyam adhīte so 'gnipūto bhavati; surāpānāt pūto bhavati; brahmahatyāt pūto bhavati; kṛitākṛityāt pūto bhavati; tasmād avimuktam āçrito bhavati. atyāçramī sarvadā sakṛid vā japet.

Anena jñānam āpnoti saṃsārārṇavanāçanam |
Tasmād evaṃ viditvai 'naṃ kaivalyaphalam açnute ||

Kaivalyaphalaṃ açnuta iti—kaivalyopanishat samāptā.

(6,448) b. D. ff. 4—7.
(6,457) a. D. ff. 1—2.
(6,534) D. ff. 4. A recent but carefully written MS.
(6,558) D. ff. 5.
(6,559) b.* D. 9. Beginning only.
(9,672) f. Gr. ll. 3—7.
(9,709) c. Gr. ll. 58—59, b. Written about 1700.
(9,710) a. Gr. Tal. ll. 1—2.
(9,712) m. Gr. ll. 113—113, b.
(9,713) m. Gr. ll. 182—183, b.
(9,718) c. Te. ll. 24, b—26.
(9,722) d. Gr. ll. 6—10, b.
(9,724) b. D. ll. 23—24.
(9,725) p. Te. ll. 15—16.

Kaivalyopanishaddīpikā, by *Çaṅkarānanda*, pupil of *Ānandātma*, and son of *Vāñcheça* and *Veṅkaṭāmbā*. The author mentions his family in this C. only.

(9,711) a. Gr. ll. 1—7. Written about 1700.
(9,754) k. Te. ll. 43—45, b. Written about 1750 in a very small and illegible hand.
(9,755) b. Te. ll. 116—123.

14. *Kaushītākibrāhmaṇopanishad.*

Edited by Professor Cowell in the B.I. with Çaṅkarānanda's C., a translation, etc.

(6,564) c. D. ff. 4—25. Imperfect.
(9,709) w. Gr. ll. 95—102.
(9,712) y. Gr. ll. 132, b—141, b.
(9,713) z. Gr. ll. 217—230.
(9,727) a. Gr. ll. 4. *a.* 3 and 4.

15. *Xurikopanishad.*

v. I.S. ii. 170.

Xurikāṃ sampravaxyāmi dhāraṇāṃ yogasiddhaye |
Yāṃ prāpya na punarjanma yogayuktasya jāyate ||

(6,559) h. D. ff. 16, b—18. Section i. 11 çlokas. ii. 13.
(9,709) v. Gr. ll. 94—94, b.
(9,712) cc. Gr. ll. 155, b—156, b.
(9,713) dd. Gr. ll. 250, b—252. Recent; a transcript of the last.
(9,725) c. Te. ll. 2—3.

According to 9,709 and 9,712, vv. 4—7 (which Dr. Weber could not translate owing to the incorrectness of the MS. at his disposal) run as follows:

Uromukhakaṭīgrīvaṃ kiṃcid dhṛidayam unnatam || 4 ||
Prāṇān saṃdhārayet tasmin nāsābhyantaracāriṇaḥ |
Bhūtvā tatrā' yatprāṇān çanair eva (ais tatra) samucchvaset || 5 ||
Sthiramātradṛiḍhaṃ kṛitvā angushṭhena samāhitaḥ |

the rest does not differ from Dr. Weber's text.

16. *Ganeçopanishad.*

(6,519) D. ff. 4. Recent. About 25 *granthas.* Begins: Tvam eva pratyaxaṃ tattvam asi. tvam eva kevalaṃ kartā 'si. tvam eva kevalaṃ dhartā 'si. tvam eva kevalaṃ hartā 'si. tvam eva sarvaṃ khalv idaṃ brahmā 'si . . . etc.

17. *Garbhopanishad.*

v. I. S. ii. 65 ff. 9.

Pañcātmakaṃ pañcasu vartamānaṃ
Shaḍāçrayaṃ shaḍguṇayogayuktaṃ |
Taṃ saptadhātuṃ trimalaḍviyoniṃ
Caturvidhāhāramayaṃ çarīram || (*i.e.* āha çrutiḥ).

(6,462) d. D. ff. 4, b—8. Wants end. Recent.
(9,709) n. Gr. ll. 71, b—73.
(9,712) f. Gr. ll. 120—120. b.
(9,713) e. Gr. ll. 196—7, b.
(9,718) h. Te. ll. 147—9.
(9,722) f. Gr. ll. 14—18.
(9,724) a. D. ll. 3.
(9,725) u. Te. ll. 20—21, b.

Garbhopanishaddīpikā, by *Çaṅkarānanda.*

The C. says that the object of this Up. is to produce indifference to the body.

(9,672) h. Gr. ll. 10—13. A fragment.
(9,754) j. Te. ll. 39, b—43. Very illegible.

18. *Gāruḍopanishad.*

This is a magical incantation against snakes and venomous animals. It begins: Brahmavidyāṃ pravaxyāmi, brahmā nāradāya provāca; nārado bṛihatsenāya; bṛihatsena indrāya; indro bharadvājāya; bharadvājo jīvitakāmebhyaḥ çishyebhyaḥ prāyacchat. The *mantra* is Om īm oṃ namo bhagavate çrīmahāgaruḍāya paxīndrāya vishṇuvallabhāya trailokyapūjitāya ugrabhayaṃkarāya kālānalarūpāya vajranakhāya vajratuṇḍāya vajradaṃshṭrāya vajrapucchāya vajrapaxālaxitaçarīrāya, çrīmahāgaruḍā 'pratihataçāsanā 'sminn āviça āviça! dushṭānāṃ vishaṃ dūshaya dūshaya! sarpāṇāṃ vishaṃ saṃhara saṃhara! nāgānāṃ vishaṃ nāçaya nāçaya! etc. The MSS. differ a good deal, but it is not worth while to give details of such a trumpery work, which is certainly not an Upanishad.[1] About 50 *granthas.*

(6,564) a. D. ff. 1—2, b.
(6,565) D. ff. 3.
(9,703) b. Te. ll. 96—97.
(9,712) hh. Gr. ll. 159—160.
(9,713) jj. Gr. ll. 256—257. A copy of the last.
(9,722) b. Gr. ll. 1—3.

19. *Gopālatapanopanishad.* Pūrva and Uttara. 2 *bhāgas.*

(9,707) c. Gr. ll. 10—18.

P. Bh. begins: Munayo ha vai brahmāṇam ūcuḥ—kaḥ paramo devaḥ kuto mṛityur bibheti? kasya vijñānenā 'khilaṃ vijñātaṃ bhavati? kene 'daṃ viçvaṃ saṃsaratī? 'ti. tad u ho 'vāca brahma—kṛishṇo vai paramaṃ daivataṃ; govindān mṛityur bibheti; gopīvallabhajñānene 'daṃ vijñātam.

[1] No. 102 however in the list in the *Muktikop.* (p. 6) is a gāruḍopanishad.

U. Bh. begins: Ekadā hi vrajastriyaḥ sakāmāḥ çarvarim ushitvā sarveçvaraṃ gopālaṃ krishṇaṃ ūi vā ūcire.

20. *Chāndogyopanishad.*

Edited in the B.I. with a translation, etc.
(5,886) h. D. ff. 21—4. Beginning only.
(6,531) D. Each chapter has the pages numbered separately. Recent.
(6,543) D. ff. 73.
(6,544) D. ff. 54. Injured by white ants.
(6,545) D. ff. 6. A fragment.
(9,100) Gr. ll. 72.
(9,704) Te. ll. 21. Injured.
(9,705) Gr. ll. 45.
(9,706) Gr. ll. 33. Written about 1650.
(9,707) a. Gr. ll. ka-ça.
(9,708) a. Te. ll. 140—161. In a very small hand; injured.
(9,709) a. Gr. ll. 49.
(9,709) aa. Gr. ll. 118—128.
(9,712) j. Gr. ll. 27—36, b.
(9,713) j. Gr. ll. 40—119, b.
(6,719) g. Gr. ll. 43—45. P. 6, etc.
(9,724) l. D. ll. 57—62. A fragment.

Chāndogyopanishadbhāshya, by *Çaṅkarācārya.*

Edited in the B.I. by Dr. Röer.
(6,323) D. ff. 125. Recent. Purchased at Benares.
(6,324) D. ff. 135. Recent. Breaks off abruptly on the first page of *pr.* 8.
(9,738) N. N. and Gr. ll. 182. Imperfect.
(9,739) Gr. ll. 173. About 1750.
(9,740) Gr. ll. 36. Pr. 6—8.
(9,741) a. Te. ll. 27. Fragment.

21. *Jābālopanishad.*

See I.S. ii. 71. This is numbered 13 in the list in the Muktikop.[1] Begins: Brihaspatir uvāca yājñavalkyam—yad kuruxetram devānāṃ devayajanam sarveshāṃ bhūtānāṃ, etc.
(6,559) c. D. ffg. 6—13. End only.
(6,581) a. D. ff. 2—3. End of kh. 3 and kh. 4.
(9,709) Gr. ll. 60, b—61, b.
(9,710) j. Gr. l. 8. Beginning only.
(9,712) n. Gr. ll. 113, b—114, b.
(9,713) n. Gr. ll. 183, b—185, b.
(9,725) v. Te. l. 21, b. 4 lines of the beginning.
(9,722) a. Gr. ll. 1 and 2. Here called *Laghujābālopanishad.*

Jābālopanishaddīpikā by *Çaṅkarānanda.*

(9,754) f. Te. ll. 27, b—30.
(9,756) Te. ll. 11. Lacunæ at the commencement.

21, a. *Jābālopanishad* (Rigveda- or Bhasma-).

Begins: Atha janako vaideho yājñavalkyam upasametyo 'vāca: bhagavan tripuṇḍravidhim anubrūhī 'ti. This is the *Kālāgnirudrop.* slightly altered.
(9,709) cc. Gr. ll. 124—126.
(9,709) gg. Gr. ll. 138—140.

21, b. *Jābālopanishad* (Brihaj-).

This is No. 26 in the list in the *Muktikop.* See also Catalogue, p. 63. Begins: Apo vā idaṃ salilam. 3 *khaṇḍas* or 8 *brāhmaṇas.*
(6,466) D. ff. 17.
(6,546) D. ff. 9. Breaks off abruptly in B. 7.
(9,709) ee. Gr. ll. 128, b—137. Do.
(9,712) jj. Gr. ll. 160, b—167.
(9,713) kk. Gr. ll. 267—269.

22. *Tejovindūpanishad.*

See I.S. ii. p. 72. 14 *çlokas.*
(6,467) e. D. f. 4, b.

23. *Taittirīyopanishad.*

Edited separately by Dr. Röer in the B.I. with Çaṅkara's C., Ānandagiri's Ṭīkā, and a translation.
(5,780) D. ff. 8. Much injured by damp.
(5,886) e. D. f. 16, b. ffg.
(6,434) D. ff. 20.
(6,435) D. ff. 12.
(6,436) D. ff. 16. Accented at the beginning.
(6,437) D. ff. 37. Much injured by damp.
(6,438) D. ff. 8. Beginning only.
(6,439) D. ff. 8. *a* i.
(6,440) D. ff. 5. *a* i.
(6,441) D. ff. 4. *a* iii.
(6,442) D. ff. 11. Complete.
(6,443) D. ff. 16. *a* i.
(6,444) D. ff. 13. Complete.
(6,445) D. ff. 26. *a* i. and ii.
(6,454) D. ff. 21—4. *a* iii.
(6,455) D. ff. 17—20. *a* ii.
(6,530) D. ff. 17.
(6,570) D. ff. 22—42. Fragment; badly written.
(9,721) Gr. 35 ll. Not inked. Contains also the Nārāyaṇīyop. (i. ār. x.).
(9,712) g. Gr. ll. 14, b—20.
(9,713) g. Gr. ll. 25—35.
(9,715) Gr. ll. 65—82.
(9,875) a. Te. ll. 8. *Brahmavallī* only.
(6,568) b. D. ff. 10, b—20, b.

a. *Taittirīyopanishadbhāshya,* by *Çaṅkarācārya.*

Edited in the B.I. by Dr. Röer.
(6,313) D. ff. 12. Beginning only; much worn.
(6,320) D. ff. 22. Çīxāvallī only; much worm-eaten.
(6,321) D. ff. 7. Do.
(6,542) D. ff. 86. Written about 1830.
(6,329) D. ff. 14—34. *Brahmānandavallī* only.
(9,752) g. Gr. ll. 159—229.

b. *Taittirīyopanishadbhāshyaṭīkā,* by *Ānandagiri.*

(9,742) Gr. ll. a—pha.
(9,744) Te. ll. 28. *a* i. and ii. Very illegibly written in a small hand.

c. *Taittirīyopanishadvārttika,* by *Sureçvara.*

(9,745) Te. ll. 42. Written about 1650 (?). Begins: Satyaṃ jñānam anantam ekam aparaṃ dhvastāndhakāraṃ paraṃ nirdvaitaṃ taṃ hridi padmamadhyanilayaṃ niḥçeshalaxaṇam | Vedāntopanishadbodhavishayaṃ pratyak tayā yogināṃ bhaktyā taṃ praṇipatya vedaçirasi vaxyāmi sadvārttikam ‖ About 750 *granthas.*
(6,311) D. ff. 25.

d. *Vārttikaṭīkā,* by *Ānandajñāna.* A C. on the last.

(6,310) D. ff. 63. A recent N. Indian MS. said (in a Mahratta note on the cover) to have been purchased at Benares by Çarabhojirājā (about 1830).
(9,743) Te. ll. 146. Imperfect.
Sureçvara is said by the *Çaṅkaravijaya* to have been a disciple of Çaṅkarācārya, and to have composed two *Vārttikas.* This statement appears to be taken from the above and the *Vārttika* to *Brihadāraṇyakopanishad.* All that is not evident fiction in the *Çaṅkaravijaya* appears to be taken from incidental remarks in the works of *Çaṅkara* and his followers.

e. *Laghudīpikā,* a C. on the *Taitt. Up.,* by a pupil of one Rāma who follows *Vidyāraṇyasvāmin.*

(9,753) g. Te. ll. 107, b—155, b.

24. *Tripuropanishad.*

Attributed to Çaṅkarācārya (see Z. d. D. M. Ges. xix. p. 146). Begins: Tisraḥ puraḥ tripathā viçvacarshaṇī hy atra kathā axarā saṃnivishṭā adhishṭhāyai 'nam ajarā purāṇī. About 25 *granthas.*
(6,580) a. D. ff. 1—3. Recent.

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[1] P. 4 of the edition printed at Calcutta, Ç. 1761.

25. *Nārāyaṇopanishad.*

Begins: Atha purusho ha vai nārāyaṇo 'kāmayata prajāḥ srijeyam iti. Nārāyaṇād brahmā 'jāyata. About 12 *granthas.* The texts differ much and are very incorrect.
(6,591) D. 3 small ff. Recent.
(9,672) e. Gr. ll. 1—3.
(9,709) s. Gr. ll. 84—84, b.
(9,710) c. Gr. Tal. ll. 3, b—4.
(**9,712**) s. Gr. ll. 121.
(9,713) s. Gr. ll. 198—198, b. A copy of the last.
(9,718) b. Te. ll. 24—24, b. Very incorrect.
(9,720) a. Gr. 2 ll. (here called Nārāyaṇapūrvatā°)
(9,722) c. Gr. ll. 3—6.
(9,725) j. Te. ll. 10—10, b.

Nārāyaṇopanishaddīpikā, by *Çaṅkarānanda.*
(9,754) e. Te. ll. 68—69.

25, b. *Nārāyaṇa- or Yājñiki-upanishad,* i.e. *Taitt. Āraṇyaka* x. See I. S. i. p. 75 ff.
(6,568) c. D. ff. 20, b—42.
(6,569) D. ff. 17—34. 80 Sections.
(6,571) D. ff. 22—42. Wants beginning. 98 sections (?).
(6,572) D. ff. 27. 80 sections.
(6,573) D. ff. 40. 99 sections.

a. *Nārāyaṇopanishadbhāshya* by *Mādhava.*
(9,748) a. Gr. ll. a-ca (21).

b. *Nārāyaṇopanishadvivaraṇa,* by Vijñānātma, a pupil of *Jñānottamapūjyapāda.*
(9,746) Te. ll. 85. First ll. full of lacunæ.
(**9,747**) Gr. ll. 104. Much injured at the beginning.

c. *Vedaçirobhūshaṇa,* a C. on the *Yājñikī* and *Nārāyaṇa Upp.*
(9,709) jj. Gr. ll. 141—238. The author (whose name does not appear) follows *Çaṅkara.*

26. *Nirālambopanishad.*

About 48 *granthas,* verse and prose, containing a sort of catechism of the Vedānta; begins:
Bhadram karnebhiḥ, etc. . . . .
Namaḥ çivāya gurave saccidānandamūrttaye |
Nishprapañcāya çāntāya nirālambāya tejase ||
Nirālambam samāçritya sālambam vijahāti yaḥ |
Sa sannyāsī ca yogī ca kaivalyapadam açnute ||
Eshām ajñānajīvānām samastārishṭaçāntaye |
Yad yad bodhavyam akhilam samāçaṅkya bravīmy ataḥ ||
Çrādaxiṇāmūrttir uvāca: kim brahma? kim çabalam brahma? kā prakritiḥ? kaḥ paramātmā? ka īçvaraḥ?
Ends: Sarvam anyat parityajya nirmamo nirahaṅkāro bhūtvā brahmanishṭh(ā)m çaraṇam adhigamya 'tat-tvam-asy'-ādimahāvākyārtham niçcitya nirvikalpakasamādhinā svatantraḥ san yaç carati sa muktaḥ sa pūjyaḥ sa paramahaṃsaḥ so 'vadhūtaḥ sa brāhmaṇaḥ sa brahmavit sa eva brāhmaṇaḥ. nirālambopanishadam yo' dhīte sa brahma bhūtvā na punar āvartate. çāntiḥ.
This Up. exists at St. Petersburg, see Z. d. D. M. G. xix. 148, also Dorn "Das Asiatische Museum zu St. Petersburg," p. 720.
(6,515) D. ff. 5. Recent; carefully written.

27. *Nrisiṃhatāpinī-upanishad,* also called *Atharvatāpinī.*

Edited with a translation by Professor Weber, in I.S. ix. pp. 53 ff.
(6,587) D. ff. 32 and 31 (small p.) recent.
(9,709) z. Gr. 103—118.
(9,712) z. Gr. ll. 141, b—148, b.
(9,713) aa. Gr. ll. 230—240, b.
(9,723) Gr. ll. 31 and 24. Recent.
(9,725) ee. Te. ll. 3 and 4.

a. *Atharvaṇatāpinībhāshya,* by *Çaṅkarācārya.*
(6,316) D. ff. 62. C. on the *Pūrvat.* only.
(6,317) D. ff. 2—4 and 6—36. Wants the beginning and end.

b. *Nrisiṃhatāpinīdīpikā* by *Çaṅkarānanda.*
(**9,758**) a. Te. ll. 161—188. U.T. § 9.
b. Te. ll. 189—206. U.T. §§ 7 and 8.

29. *Paramahaṃsopanishad.*

See I.S. ii. p. 173 ffg. Begins: Atha yoginām paramahaṃsānām ko 'yam mārgas? tesham kā sthitir? iti nārado bhagavantam upagatyo 'vāca.
(9,708) b. Gr. l. 162.
(**9,712**) t. Gr. ll. 121—122.
(9,713) t. Gr. ll. 198, b—199, b.
(9,718) d. Te. ll. 121—122. Here called *Haṃsop.* Injured.
(9,725) g. Te. ll. 16—16, b.

30. *Paiṅgalopanishad.*

Begins: Atha hai 'nam paiṅgalaḥ papraccha yājñavalkyam: jñāninām kim karma? kā ca sthitir? iti sa ho 'vāca yājñavalkyo: mānitvādisampanno mumuxur ekaviṃçatikulam tārayet.
(6,467) d. D. ff. 2, b—3.
(6,559) d. D. f. 13.
(9,725) b. Te. ll. 1, b—2.
All these MSS. are so much corrected that they are almost illegible. The text is very short.

31. *Paippalādopanishad.*

Atha paippalād(o) brahmāṇam uvāca: bho bhagavan! brahmavishṇurudrāṇām madhye ko vā 'dhikataro? A Çaiva sectarian tract. Prose and verse.
(6,456) D. ff. 3. A recent transcript from the next.
(6,462) e. D. A fragment.
(**9,709**) dd. Gr. 126—128, b.

32. *Praṇavopanishad* or *Brahmavidyopanishad.*

See I.S. ix. pp. 49 and 50. This is a different work, however, and consists of about a dozen çlokas on the word *Om.*
Begins:
Om ity ekāxaram brahma yad uktam brahmavādibhiḥ |
Çarīram tasya vaxyāmi sthānam kālatrayam tathā ||
(6,517) D. ff. 2. Carefully written about 1830 in a large hand.
(9,672) j. Gr. ll. 13, b—14.
(9,722) g. Gr. ll. 19—20.
(9,725) m. Te. ll. 12—12, b.
(9,699) c. Gr. ll. 4—6.
(9,677) a. D. 1 l.

33. *Praçnopanishad.*

Edited in the B.I. by Dr. Röer, with Çaṅkarā's C., Ānandagiri's gloss, and a translation.
(6,526) D. ff. 10.
(6,547) c. D. ff. 10, b—16, b.
(6,557) D. ff. 5. Worn.
(5,885) D. ff. 5. A N. Indian MS. Written about 1600.
(5,886) f. D. ff. 16—19, b.
(5,872) D. ff. 12. Ends abruptly in *p.* 5.
(5,873) D. ff. 5. Complete.
(9,709) p. Gr. ll. 74—77.
(**9,712**) d. Gr. ll. 7—10.
(9,713) d. Gr. ll. 11, b—17, b.
(9,719) c. Gr. ll. 31—34.
(9,725) z. Te. ll. 4—5, b.

a. *Praçnopanishadbhāshya,* by *Çaṅkara.*
Edited by Dr. Röer in the B.I.
(6,312) D. ff. 10—22. Wants beginning. Very much injured.
(6,319) D. ff. 8. Beginning only. Much worm-eaten.
(6,539) D. ff. 38. Recent.
(9,727) b. Gr. ll. 13.
(9,752) D. Gr. ll. 78—107.

b. *Praçnopanishaddīpikā*, by *Çaṅkarānanda*.
(9,753) c. Te. ll. 22—50.
(9,754) d. Te. ll. 16—24.

34. *Bṛihadāraṇyakopanishad*.

Edited by Dr. Röer in the B.I. with the CC. of Çaṅkara and Ānandagiri, and a translation.
(6,533) D. ff. 28.
(6,460) D. ff. 54. Recent.
(6,461) D. ff. 62—116. Begins with *a* i. brāhmaṇa 2.
(5,842) D. ff. 88.
(5,843) D. ff. 45.
(5,844) D. ff. 44.
(9,700) Te. ll. 99 (Kāṇva). Written about 1650.
(9,702) Gr. ll. 64.
(9,712) k. Gr. ll. 76, b—112.
(9,701) Gr. ll. 31. Wants beginning and end.
(9,703) a. Te. ll. 83—95. A fragment.
(9,713) k. Gr. ll. 119, b—180, b.
(9,719) h. Gr. ll. 46—71.
(9,724) k. D. ll. 36—55.
(9,842) b. Te. ll. 6 and 4. Fragment.

a. *Bṛihadāraṇyakopanishadbhāshya*, by *Çaṅkara*.
(6,322) D. ff. 56. Recent. Complete.
(9,728) Te. ll. 115. *a* i.—iv.
(9,729) Te. ll. 85. *a* v. Also *Ānandagiri's ṭīkā* to *a* v.
(9,730) Gr. ll. 97. *a* vi.
(9,732) Gr. ll. 204. *a* i.—v. Written about 1600.

b. *Bṛihadāraṇyakopanishadbhāshyaṭīka*, by *Ānandgiri*.
(9,731) Te. ll. 175. *a* i.—iv.

c. *Bṛihadāraṇyakopanishadvārttika*, by *Sureçvara*, a pupil of *Çaṅkarācārya*. The proper name of this work seems to be *Nyāyavārttika* or *Vārttikābharaṇa*.
(6,300) D. ff. A S. Indian MS. written about 1750. *a* v.—vii. (according as the chapters are reckoned in the *Brāhmaṇa*).
(6,326) D. ff. 157. A N. Indian MS. written about 1700. *a* vi.
(9,735) Te. ll. 115. Recent; lacunæ. *a* iii. 4—iv. 2. Begins and ends abruptly.
(9,736) Gr. ll. 174—185. *a* iii., iv. (l. 112), breaks off in *Brāhmaṇa* 4.
This work is of very little interest, as it simply consists of *Çaṅkara's* arguments put into rather doggerel verse.

d. *Bṛihadāraṇyakabhāshya*. The author's name does not appear.
(9,737) Te. A badly and carelessly written fragment.

35. *Brahmopanishad*.

Begins: Athā 'sya purushasya catvāri sthānāni bhavanti—nābhir hṛidayaṃ kaṇṭhaṃ mūrdhā ca. tatra catushpādaṃ brahma vibhāti; jāgarite brahma, svapne vishṇuḥ, sushuptau rudras; turīyam axaram: sa āditya vishṇuç ca.
(6,462) c. D. f. 3—4, b. Recent and corrected.
(6,518) D. ff. 3. A recent but carefully written copy in a large hand.
(9,672) g. Gr. ll. 7—10. Recent.
(9,709) e. Gr. ll. 62, b—63. Written about 1650.
(9,713) l. Gr. ll. 180, b—182.
(9,722) e. Gr. ll. 10, b—13.
(9,724) d. D. ll. 10.
(9,725) r. Te. ll. 16, b—17, b.

Brahmopanishaddīpikā by *Çaṅkarānanda*.
(9,753) h. Te. ll. 155—162.
(9,754) l. Te. ll. 45, b—48, b.
(9,755) c. Te. ll. 124—131.

36. *Brahmavidyopanishad*.

See No. 32. Begins: Bho bho bhagavān! ādau kiṃ jātam iti sadyojātam iti kiṃ bhagava iti kiṃ bhāgava iti Vāmadeva iti—(sic!).
(9,709) bb. Gr. ll. 122, b—123, b.

37. *Bhāvanopanishad*.

Begins: Guruḥ sarvabhūtākāraṇaçaktiḥ. tena navarandhrarūpo deho navaçaktirūpaṃ çrīcakram . . . Allegory.
(6,580) b. D. ff. 3—5, b.

38. *Bhixukopanishad*.

Begins: Atha bhixūṇāṃ moxādhikāriṇāṃ kuṭīcakabahūdakahaṃsaparamahaṃsāç ce 'ti. tatra catvāraḥ kuṭīcakāḥ.
(9,718) l. Te. 3 ll. Imperfect, wants end.
No. 99 in Professor Haug's list is clearly a transcript from a Telugu MS.; Bhixuyoka (-yŏkka) being the Telugu genitive of Bhixu. Nearly all the MS. collections of Upanishads come from the Telugu country.

39. *Mantropanishad*.

A few çlokas which begin:
Ashṭapādaṃ çuciṃ haṃsaṃ trisūtram aṇum avyayam |
Trivartmānaṃ tejaso 'haṃ sarvataḥ paçyan na paçyate ||
(6,453) a. D. ff. 1—2, b.
(9,712) dd. Gr. ll. 156, b—157.
(9,713) ee. Gr. ll. 252—253.

40. *Mahānārāyaṇopanishad* or *Paramatattvarahasyopanishad*, in eight *adhyāyas*.
(9,720) b. Gr. ll. 189—228.

41. *Mahopanishad*.

Begins: Athā 'to mahopanishadam eva tad āhur eko ha vai nārāyaṇa āsīn na brahma—prose.
(6,467) c. D. ff. 2—2, b. Recent.
(9,712) gg. Gr. ll. 158—159.
(9,713) hh. Gr. ll. 254, b—256.

42. *Māṇḍūkyopanishad*.

Edited in the B.I. by Dr. Röer, with CC., translation, etc.
(5,886) b. D. ff. 3—5, b. A N. Indian MS. written about 1600.
(6,447) D. ff. 3.
(6,448) D. ff. 7.
(5,864) D. ff. 2.
(9,709) j. Gr. ll. 67, b—68.
(9,712) f. Gr. ll. 13—14, b.
(9,713) f. Gr. ll. 22, b—25.
(9,718) a. Te. l. 1. Wants end.
(9,719) e. Gr. ll. 36, b—39.
(9,725) bb. Te. ll. 6, b—7, b.
(6,528) D. ff. 5. Text with Gauḍapāda's çlokas as given by Çaṅkara.
(6,529) D. ff. 3. Do.

a. *Māṇḍūkyopanishadbhāshya*, by *Çaṅkarācārya*, *i.e.* prakaraṇa i. of his *Āgamaçāstravivaraṇa*, respecting which see under *Vedānta*.
(6,541) D. ff. 22. Written very carefully about 1830.
(6,315) D. ff. 14. Wants end; much worm-eaten.
(9,752) f. Gr. ll. 140—158.

b. *Māṇḍūkyopanishaddīpikā*, by *Çaṅkarānanda*.
(9,753) e. Te. ll. 80—84.
(9,754) c. Te. ll. 14, b—15, b. In a very small and illegible hand.

43. *Muṇḍakopanishad*.

Edited by Dr. Röer in the B.I., with CC., translation, etc.
(5,886) a. D. f. 1—3.
(6,464) D. ff. 4.
(6,527) D. ff. 9.
(6,553) D. ff. 3.
(9,709) u. Gr. ll. 85—94.
(9,712) e. Gr. ll. 10—13.
(9,713) e. Gr. ll. 17, b—22, b.
(9,714) Gr. ll. 5.
(9,718) j. Te. ll. 151—154.

(9,719) d. Gr. ll. 34—36.
(9,725) l. Te. ll. 10, b—12. Imperfect.
(9,725) aa. Te. ll. 5, b—6, b.

a. *Muṇḍakopanishadbhāshya*, by *Çaṅkara.*
Edited in the B.I.
(6,540) D. ff. 40.
(9,752) e. Gr. ll. 108—139.

b. *Muṇḍakopanishaddīpikā*, by *Çaṅkarānanda.*
(9,753) d. Te. ll. 51—79.

44. *Mṛityulāṅgalopanishad.*

See I.S. ix. p. 23.
(7,210) D. ff. 2.
(9,727) c. Gr. ll. 2. Much injured. As this tract has excited much curiosity, I give it as well as the defective MSS. allow me.

Asya çrīmṛityulāṅgalamahāmantrasya ulūkhalāṅgala ṛishiḥ; anushṭup chandaḥ; kālāgnirudro devatā. [aham eva kāla iti bījam; nā 'haṃ kāla iti çaktiḥ kīlakaṃ mṛityuṃjayopasthāne viniyogaḥ.] aṭhā 'to yogajihvā me tanu-(madhu-)vādinī | aham eva kālo nā 'haṃ kālasya

Ṛitaṃ satyaṃ paraṃ brahma purushaṃ krishṇapiṅgalaṃ |
Ūrdhvaretaṃ virūpāxaṃ viçvarūpāya vai namaḥ ||

Oṃ varavṛishabhaphenakapāline (°lāya) paçupataye namo namaḥ | [varavṛishabhaphenakapālaya paçupataye svāhā! Oṃ! auṃ! hrīṃ! çrīṃ!] iti [yadi] smṛite mṛityulāṅgale brahmahā' 'brahmahā bhavati; abrahmacārī subrahmacārī bhavati; gurudāragāmī agāmī bhavati (suvarṇasteyī asteyī bhavati); surāpāyī apāyī bhavatī; ¶ ekavāreṇa japtvā ashṭottarasahasralaxagāyatrījapaphalāni bhavanti; ashṭau brāhmaṇān grāhayitrā brahmalokam avāpnoti. Yadi kasya ca na brūyāt khitrī kuṭhī (? çvitrī kushṭhī) kunakhī bhavati yam anena gṛibṇīyād andho bhavati; shaḍbhir māsaiḥ pramīyate, mantro naçyati ity āha mahādevo vasishṭhaḥ.

From ¶ to the end, I have followed 7,210 alone, as the ōlai MS. is so much injured as to be of no use. It appears however to give many more details than the MS. 7,210 and thus agrees with Anquetil's text, see I.S. ix. 23.

45. *Maitrāyaṇībrāhmaṇopanishad* of the Yajurveda.

Begins: Bṛihadratho vai rājā vai rājye putraṃ nidhāpayitve 'dam açāçvataṃ manyamānaḥ. About 20 *granthas.*
(6,559) g. D. ff. 15, b—16, b. Ten *khaṇḍas.* Recent.
(9,725) d. Te. ll. 3—4. Badly written. A fragment only.

a. *Maitrāyaṇībrāhmaṇabhashyadīpikā.*
The author's name does not appear. 149 çlokas.
(9,757) Te. ll. 144—156.

(45, b) *Maitrāyaṇīyopanishad.*

Begins: Brahmayajño ha vā esha yat pūrveshāṃ cayanam. 6 *prapāṭhakas.*
(**9,712**) x. Gr. ll. 127—132, b.
(9,713) y. Gr. ll. 208—217.

46. *Yājñavalkyopanishad*, i.e. *prapp.* 4, 6, of the Bṛihadāraṇyaka.
(9,716) Te. ll. 16.

47. *Yogaçikhopanishad* or *Dīpaçikhopanishad.*

Begins: Atha yogaçikhāṃ pravaxyāmi sarvajñāneshu co 'ttamāny yadā tu dhyāyate mantraṃ gātrakampo 'tra jāyate ||
See I.S. ii. 47, 8. About 10 *çlokas.*
(**9,712**) ee. Gr. ll. 157—157, b.
(9,713) ff. Gr. ll. 253—4.

48. *Yogatattvopanishad.*

See I.S. ii. 49 ffg. 15 çlokas. Begins:
Yogatattvaṃ pravaxyāmi yogināṃ hitakāmyayā |
Yac chrutvā paṭhitvā vā sarvapāpaiḥ pramucyate ||
(6,467) a. D. f. 1.

49. *Yogopanishad.*

This is the same as the *Amṛitanādop.* See No. 3.
(9,710) e. Gr. Tal. ll. 6—6, b.

50. *Rahasyopanishad.*

About 28 *granthas* (çlokas). Begins:
Athā 'to rahasyopanishadaṃ vyākhyāsyāmaḥ—
Purā vyāso mahātejāḥ sarvavedataponidhiḥ |
Praṇipatya çivaṃ sāṃbaṃ kṛitā(ñ)jalir uvāca ha ||
Vyāsaḥ || Deva deva mahādeva pāçaccheda dṛiḍhavrata |
Çukasya mama putrasya veda saṃskārakarmaṇi ||
* * * * *
Brahmopadeçaḥ kartavyo bhayatā 'dya jagadguro! ||
Çiva then teaches him this *Up.*
(6,554) D. ff. 4. The *Up.* begins on f. 2 and is preceded by some praises of the *Rudrādhyāya.*
(6,555) D. ff. 6. Much worm-eaten.
(9,720) d. Gr. ll. 279, b—287.

51. *Rāmatāpanopanishad.*

In two Sections (*Pūrva* and *Uttara*), consisting of 5 *upanishads* and 5 *khaṇḍas* respectively. In the MS. in this collection the last section is identical with the *Jābālop.* (see No. 22); the first section here begins: Cinmaye 'smin mahāvishṇau jāyate . . . This work is very suspicious, see Z. d. D. M. G. xix. p. 153, where the names of two CC. are, however, given.
(9,707) b. Gr. 9 ll. A little injured.

52. *Rāmopanishad.*

This is the Jābālopanishad or *Uttararāmatāpanop.* See the last-mentioned work.
(6,458) D. ff. 4. Worn; 4 *khaṇḍas.*

53. *Rudrahṛidayopanishad.*

Occurs in Dr. Haug's list; about 12 çlokas, which make out that Rudra is everything. Begins:
Praṇamya çirasā pādau çuko vyā(sa)m uvāca ha |
Ko devas sarvadeveshu? tasmin deve tu sarvaçaḥ ||
(9,709) x. Gr. ll. 102, b—103.

54. *Rudrāxopanishad.*

About 10 *granthas*, which are hardly entitled to be called an *Upanishad.* Begins: Athai 'naṃ sanatkumāraḥ papraccha: adhīhi bhagavan kathaṃ rudrāxotpattiḥ? taddhāraṇaphalaṃ kim? iti. Sa ho 'vāca bhagavān rudraḥ—purā tripurabadhāya purā unmīlitāxo 'haṃ tebhyo jalabindavo bhūmau patitāḥ te rudrāxā jātāḥ. The rest answers the second part of the question.
(6,522) D. ff. 2.

55. *Rudrāxopanishad* (Atharva).

An expansion of the last in 2 khaṇḍas, with the same legend; but *Bhūkhaṇḍa* substituted for *Sanatkumāra*, and *Kālāgnirudra* for *Rudra.*
(6,574) D. ff. 4.

56. *Vajrasūcyupanishad.*

Generally attributed to Çaṅkarācārya, and at all events recent, as it quotes the *Bhagavadgītā.* About 120 *granthas.*
(6,552) D. ff. 16.
(6,564) b. D. ff. 2, b—4. Recent and very incorrect.
(9,718) e. Te. ll. 141—3.
(9,720) f. Gr. ll. 297—300.
(9,725) e. Te. ll. 4—5. Imperfect.

57. *Varṇopanishad.*

Begins: Oṃ sarve vai devā devīm upātasthuḥ—kā 'si tvaṃ mahādevi? sā 'bravīd: ahaṃ brahmasvarūpiṇī . . . About 30 *granthas.*
(6,580) c. D. ff. 5, b—6, b.

58. *Vāsudevopanishad.*
On the ūrdhvapuṇḍra. See Catalogue, p. 64.
(6,559) j. D. ff. 17, b—18.
(9,703) c. Te. ll. 98—100. A fragment.

59. *Çarīropanishad.*
Begins: Athā 'taḥ prithivyādimahābhūtānāṃ samavāyaṃ çarīram. About 16 *granthas.*
(6,448) b. D. ff. 2—4. Recent.
(6,462) a. D. ff. 1—2. Recent.
(9,709) t. Gr. ll. 84, b—85.
(**9,712**) ff. Gr. ll. 157, b—8.
(9,713) gg. Gr. ll. 254—4, b.
(9,725) t. Te. 18, b—20.

60. *Çivatattvopanishad* or *Paramarahasyopanishad.*
Begins: Brahmāvartte mahābhāṇḍīravaṭakule sattrāya sametā maharshayaḥ çaunakādayas te ha samitpāṇayaḥ tattvajijñāsavaḥ mārkaṇḍeyaṃ cirañjīvinam upetya papracchuḥ—how he lived so long? He replies that this is by the Çivatattvajñāna!
(9,720) c. Gr. ll. 275—279.

61. *Çvetāçvataropanishad.*
Edited by Dr. Röer in the B.I. with *Çaṅkara's* C. and a translation.
(6,459) D. ff. 2. Beginning only.
(6,535) D. ff. 13.
(6,559) a. D. ff. 1—8. Much corrected.
(9,709) g. Gr. ll. 78—83, b.
(**9,712**) o. Gr. ll. 114, b—118, b.
(9,713) o. Gr. ll. 185, b—193, b.
(9,724) j. D. ll. 26—35.
(9,725) cc. Te. ll. 7, b—9, b.

62. *Sarvasāropanishad.*
See I.S. i. p. 301 ffg. About 25 *granthas.* Begins: Kathaṃ bandhaḥ? kathaṃ moxaḥ? katham avidyā? kā vidyā?
(6,521) D. ff. 4.
(9,725) g. Te. ll. 7—9.

63. *Subālopanishad.*
Begins: Oṃ tad āhuḥ: kiṃ tad āsīt? tasmai sa ho 'vāca: na san nā 'sann asad asya sad iti.
(**9,712**) bb. Gr. ll. 149—155.
(9,713) cc. Gr. ll. 241, b—250, b.

64. *Skandopanishad.*
About 15 Vedāntic *çlokas*, beginning—
Acyuto (v.l. amrito) 'smi mahādeva tava kāruṇyaleçataḥ |
Vijñānaghana evā 'smi çivo 'smi kim ataḥparam! ||
(6,520) D. ff. 2. Recent but carefully written.
(9,699) b. Gr. l. 3.
(9,725) a. Te. l. 1.

65. *Haṃsopanishad.*
Begins: Atha haṃsaparamahaṃsanirṇayaṃ vyākhyāsyāmaḥ: brahmacāriṇe vedāntaratāya gurubhaktāya çāntāya haṃsahamse 'ti. Sadā 'yaṃ sarveshu deheshu vyāpto vartate. Yathe 'hā 'gniḥ kāshṭeshu, tileshu tailaṃ vā, taṃ viditvā na mrityum eti. Gudum avashṭabhya, vāyum utthāpya, svādhishṭhānam triḥ pradaxiṇīkritya, maṇipūrakaṃ gatvā, anāhatam atikramya, viçuddhe prāṇān nirudhya ājñām anudhārayan (v.l. anuyāyan), brahmarandhraṃ dhyāyet: trimātro 'ham iti sarvadā dhyāyann eti. 15 *granthas.* This is a Yoga tract, as the above shows clearly.
(6,559) f. D. ff. 14, b—15, b.
(6,589) D. ff. 2.
(6,590) D. f. 1. An abridged text.

(9,709) o. Gr. ll. 73—73, b.
(9,710) f. Gr. Tal. ll. 6, b—7.
(9,712) p. Gr. ll. 118, b—119.
(9,713) p. Gr. ll. 193, b—194, b.

a. *Haṃsopanishaddīpikā* by *Çaṅkarānanda.*
(9,754) m. Te. ll. 38, b—50, b.
(6,567) D. 14 ff. Extracts from *Upanishads.*
(9,712) l. Gr. ll. 102—112, b. Do.

III. b.

Works treating generally of the Upanishads.

अनुभूतिप्रकाश *Anubhūtiprakāça*, a metrical version of several *Upanishads* by *Vidyāraṇyasvāmin.*
(9,751) Gr. ll. 141. Recent. Many lacunæ. Contains: a. *Aitareyavārttika* (ll. 1—8); b. *Taittirīyavārttika* (ll. 8—17); c. *Chāndogyavārttika*, 3 sections (ll. 17—41); d. *Praçnopanishadvārttika* (ll. 41—46, b); e. *Kaushītakivārttika* (ll. 46, b—56). This has been edited by Prof. Cowell in his edition of the *Upanishad* (pp. 175—190) in the B.I. f. *Maitrāyaṇīyavārttika* (56—63, b); g. *Kaṭhavallīvārttika* (63, b—70); h. *Çvetāçvataropanishadvārttika* (70—76, b); j. *Brihadāraṇyakopanishadvārttika* (76, b—98); *Maitreyibrāhmaṇavārttika* (98—141). Ends with *a* xi. (*Janakavidyā*).

उपनिषद्मंगलाभरणम् *Upanishadmaṅgalābharaṇa*, a C. on the *Kāṭhaka, Praçna, Taittirīya, Atharvaçiras, Kālāgnirudra* and *Nārāyaṇa Upanishads.* The author's name does not appear. This seems to be quite a modern work.
(6,325) D. ff. 208. Recent; lacunæ.

III.

VEDAṄGAS.

1. छन्दः *Chandas* or *Piṅgalasūtra.* Edited with a translation and notes in I.S. viii. by Prof. Weber, and reprinted with Halāyudha's C. in the B.I.
(2,387) D. ff. 8.
(2,388) D. ff. 6.
(2,384) D. ff. 13, b—22. Recent.

2. ज्योतिषम् *Jyotisha.* Edited by Prof. Weber, 4to.
(2,389) D. ff. 3. Incorrect.

3. शीक्षा *Çixā* (*Pāṇinīya*). Edited by Prof. Weber in I.S. iv. pp. 345—371. These MSS. follow the R.V. recension and are all recent. They have been copied from S. Indian MSS. apparently.
(2,390) D. ff. 5. Apparently a transcript of the next MS.
(**2,391**) D. ff. 6.
(2,392) D. ff. 6.
The following are the most important vv. ll. in No. 2,390, as compared with Dr. Weber's text. § 1, verse 1. pūrvyam. 3. Çambhumate. 5. Kaḥpau paraçritau. § 2, 12. shaḍjamadhyamapañcamaiḥ. § 3, 15. ukārādi. § 4, 16. antaḥsthābhiç ca | aurasyam. 17. Kahā icu°. 19. Kaṇṭhyā syād ekāraikā okāraukārayor mātrā tayor vivṛi°. § 5, 21. svarāṇām ūshmaṇām cai 'va | ecau tathai 'va ca || 25. vyāghrī yathā daṃshṭrābhyām. § 6, 26. evam raṅgāḥ prayoktavyāḥ. § 7, 37. savanaṃ tritīyam. § 8, 38. hro. 40. vyāpitaṃ bhuvi. § 10, 54. for dagdho—pūto(!).

THE TANJORE MAHARAJA SERFOJI'S SARASWATI MAHAL.

SECOND SECTION.—SANSKRIT LITERATURE.

A.—TECHNICAL TREATISES.

I. Vyākaraṇa. I. *Sanskrit Grammar.*

As regards the general results at which I have arrived respecting the history of Sanskrit Grammar, I would refer to my Essay "On the Aindra Grammarians."

A. *School of* Pāṇini. 1. *Pāṇini's Çabdānuçāsana and CC.*

शब्दानुशासनम् or अष्टाध्यायी *Çabdānuçāsana*[1] or *Ashṭādhyāyī*, by *Pāṇini.* First edited for H. T. Colebrooke, Calcutta, *çak.* 1731 (=1810), and next by Dr. Böhtlingk, 2 vols. 8vo. The *sūtras* alone have been printed at Madras in the Telugu character, and at Calcutta and elsewhere in Nāgarī.

(823) D. ff. 77. A made-up copy, chiefly in a N. Indian hand of the last century.

(824) D. ff. 60. With occasional *vārttikas.* In a Canarese hand of the last century.

(825) D. ff. 113. Do. Recent; much corrected.

(826) D. ff. 20. *Sūtras* only; in a small hand of about 1750.

(827) D. ff. 26 and 3. Do. A S. Indian MS. in two hands.

(828) D. ff. 132. *Sūtras* with notes. *a* iv. 1, 2—vii. Recent; much corrected in parts.

(830) D. ff. 23. *Sūtras* with occasional *vārttikas.* *a* i.—ii. 4, 18. Recent.

(831) D. ff. 10. Do. *a* i.—ii. 1, 31. Recent.

(832) D. ff. 17. Do. *a* i.—ii. 1, 24. Do.

(833) D. ff. 34. Do. *a* i.—iv. 1, 18. Do.

(834) D. ff. 40. *Sūtras* only, complete. Do.

(9,949) a. Gr. ll. 60. *Sūtras* with *vārttikas.*
b. Gr. ll. 148—276. Do.

(9,950) Te. ll. 25. *a* i.—iv. (beginning only). Not inked.

(2,422) D. ff. 29. The *sūtras* which refer to the Vedic dialect, collected.

In the above MSS. the *vārttikas* often differ considerably from those published in the first edition; there is however no independent tradition (in S. India at least), and these variations appear to depend entirely upon the Commentaries having been more or less misunderstood. (Cf. Dr. Kielhorn's "Kātyāyana and Patanjali," Bombay, 1876.)

a. *Mahābhāshya,* nominally a C. on the last by *Patañjali,* but chiefly on *Kātyāyana's vārttikas.*

The first nine *āhnikas,* together with *Kaiyaṭa's Pradīpa* and the *Pradīpoddyota* were printed at Mirzapore (1855, oblong folio) by Dr. Ballantyne. A photolithographic facsimile of a very valuable MS. (with the same commentaries) was prepared by Dr. Goldstücker and finished in 1874, and another edition has been brought out at Benares. Dr. Goldstücker has proved that this work was composed in *Kaçmīr* between 140 and 120 B.C.

[1] The *Mahābhāshya* shows that this is properly the first *sūtra* and title of the work, though it is omitted in all the printed editions and in most MSS.

(835) D. ff. 232. A Canarese (Mysore) MS. of about 1750, containing *a* i. 1, 1 (*vṛiddhir āid aic*) to the end of the *adhyāya.* Lacunæ.

(836) D. ff. 96. A continuation of the last containing *a* ii.

(837) D. ff. 123. Do. *a* iii.

(838) D. ff. 44, of which ff. 33 and 41 are wanting. This MS. is also in a Canarese hand of the last century. *a* iii. to 1, 91. Ends abruptly. Much worn.

(839) D. ff. 47. In the same hand as No. 835, etc. *a* iv. 93.

(840) D. ff. 146. Written about 1700. *a* vi. Worn at the end.

(841) D. ff. 188. Large ll. *a* i.—ii. (begins f. 180) *Sūtra* 1, in the comment on which this MS. breaks off abruptly. Recent.

(842) D. ff. 17. The beginning of *a* i. in a Canarese hand of about 1700. Much worn and illegible in parts.

(9,956) Gr. ll. 260. Written about 1750. *a* ii.—vi. 1, 12.

(9,957) Te. ll. 240. Written about 1650. *a* i.—ii. 2. *āhnika* 2 (=*sūtra* 35).

(9,958) Gr. originally ll. 79. Written in a small hand of about 1700. *a* i. 1. The first 10 ll. are wanting.

(9,959) Gr. ll. 160. Recent. *a* iii.—iv. 2, 138; *a* vi. (l. 114); *a* i. 1, 60 (l. 200); *pāda* 3, 63.

(9,960) Gr. ll. 65—200. Very clearly written about 1700, but injured in parts. *a* vi. 3, 13—viii. 1, 9. Begins and ends abruptly.

(9,961) Gr. ll. 84. Written about 1750. *a* vii.—viii. to to the end of *pāda* 1. Worm-eaten.

(9,962) Gr. ll. 41. Written about 1750. *a* viii., *pāda* 2 to *sūtra* 48 of p. 4.

In regard to the late Dr. Haug's remarks ("Brahma und die Brahmanen," p. 45) on the testimony of the *Mahābhāshya* to the existence of the *Atharva-veda,* it is necessary to observe that all the *real* S. Indian MSS. that I have seen omit the first words of that *veda* (if "Çaṃ no devīr," etc., really be the first verse), and give the commencement of the *Rig-, Sāma-,* and *Yajur-vedas* only. The order in which they are quoted varies, and probably depends on the *veda* which the copyist followed being placed by him in the first place. Thus Nos. 841, 842, 843, and 9,957 mention the *Yajur-veda* first, then the *Rig-* and *Sāma-vedas*; whereas others quote the *Rig-veda* first, and then the *Sāma-veda.* Similar variations I have observed in numerous S. Indian MSS. that I have examined, but I have never once met with a quotation from the *Atharva-veda,* which indeed does not exist in S. India.[1] "Çaṃ no devīr," etc., occurs in both the Rig- and Yajur-vedas, and is evidently quoted first here as being auspicious.

aa. *Mahābhāshyapradīpa,* a C. on *Patañjali's Mahābhāshya* by *Kaiyaṭa.*

(843) D. ff. 138, of which 40—43 are wanting. Recent, from Benares. Contains the text of the *Mahābhāshya* in the middle of the page, and the C. above and below it. *a* i., *pāda* 1 as far as *sūtra* 53.

[1] This fact cannot be too often asserted, for the geographical area of the chief Indian work is a matter of much importance. By Atharva (or Fourth) Veda the Korān or Bible is always intended by a native of S. India, as I have often found to my disappointment.

(844) D. ff. 63. *a* i. to *pāda* 3, *āhnika* 2. A recent S. Indian MS. The text in the middle of the page.

(845) D. ff. 63. A continuation of the last MS. *a* i. 4.

(846) D. ff. 106. Do. *a* ii.

(847) D. ff. 126. Do. *a* iii.

(848) D. ff. 100. Do. *a* iv.

(849) D. ff. 121. A recent S. Indian MS. in a different hand to the last. The text in the middle of the page. *a* v.

(850) D. ff. 185. In the same hand as No. 844. *a* vi.

(851) D. ff. 102. Do. *a* vii.

(852) D. ff. 81. Do. ff. 26 and 80 are wanting. *a* viii.

(853) D. ff. 119. A N. Indian MS. written about 1750. *Kaiyaṭa's pradīpa* only; begins with the end of *āhnika* 2 of *pāda* 1 of *a* i., and contains to the end of *āhnika* 9.

(854) D. ff. 130. A N. Indian MS. written about 1700. *a* ii.

(855) D. ff. 67 and fragments. Written about 1700. *a* v. Imperfect.

(9,963) Te. ll. 226. Written about the middle of the 17th century. *a* i. complete. Lacunæ; worm-eaten.

(9,964) Gr. ll. 152. Written about 1650. *a* i. to *āhnika* 3 of *pāda* 1 of *a* ii. Ends, bahulagrahaṇāc ca taxakas sarpo lohitas taxaka ityādau samāsabhāvaḥ.

(9,965) Gr. ll. 196. Written about 1600. Much broken and worm-eaten, and greater part not inked. Ends in *pāda* i. of *a* ii.

(9,966) Gr. ll. 131. Written about 1700. Worm-eaten. *a* vii. and viii. breaks off in *pāda* 2, *āhnika* 1.

aaa. *Bhāshyapradīpoddyota*, a C. on the last by *Nāgojibhaṭṭa*.

(856) D. 455 ff. *Ādhyāya* i., *pādas* 1, 2 (begins l. 240), 3 (begins l. 310) and 4 (l. 371). A recent S. Indian MS.

(857) D. 186 ff. *a* ii. Written *çak.* 1724.

(858) D. 125 ff. *a* iii.

(860) D. 114 ff. *a* iv.

(861) D. 107 ff. *a* v.

(862) D. 51 ff. *a* vi. breaks off in the 7th *āhnika* of *pāda* 1.

(863) D. 93 ff. *a* vii.

(864) D. 86 ff. *a* viii. Written *saṁv.* 1775.

This copy (Nos. 856—864) appears to have been all written much about the same time, and by the same copyists in S. India.

(859) D. 16 ff. Written *saṁv.* 1832. *a* i., *pāda* 1, *āhnika* 5 only.

b. *Kāçikā Vṛitti*, a C. on the *sūtra* of *Pāṇini*, by *Jayāditya* according to some MSS., but *Haradatta* mentions the author as *Vṛittikṛit* only; the Bo. Cat., p. 44, mentions *Vāmana* as the author. Cf. Colebrooke, ii. 40. This has been printed in the "Pandit," 1874–5. It was (as Dr. Kielhorn has shown) begun by Jayāditya (down to about half) and finished by Vāmana.

(865) D. 32 ff. *a* i.

(866) D. ff. 27. *a* ii.

(867) D. ff. 21. *a* iii.

(868) D. ff. 48. *a* iv.

(869) D. ff. 54. *a* v. as far as 4, 144.

This copy is recent and written in S. India.

(870) D. ff. 50, 26 and 20. *a* vi.—viii. In *a* viii. 20 is repeated in the numbering.

(871) D. ff. 20. *a* iii., as far as 4, 106. Ends abruptly. A recent N. Indian MS.

(872) D. ff. 129. *a* i.—iii. 3, 149, when it breaks off abruptly. A recent transcript; many lacunæ in the last ten pages.

(873) D. ff. 122—189. A recent MS. containing *a* iii. *pāda* 3, and the beginning of *a* iv.

(9,967) Te. ll. 479. Written about 1650. A little worm-eaten. Complete.

(9,968) Gr. ll. 188. *a* i.—iii. 3. Written about 1650.

(9,969) Gr. ll. 244. *a* i.—iv. 4, in which it breaks off abruptly. The last part is much broken and injured. Not inked. Written about 1700.

(9,970) Gr. ll. 64. A broken fragment from *a* iii. 1, 13 to iv. *pāda* 1, in which this MS. ends abruptly. The middle may be of use. Clearly written; about 1700.

(9,971) Gr. ll. 150. *a* iii. 3, 99 to v. 4, 130. Written about 1600. Much injured and very illegible, as the leaves are nearly black from age.

(9,972) Gr. ll. 145. *a* iv. 3, 19 to vi. 3, in which the MS. breaks off abruptly. Much injured; written about 1650.

(9,973) Gr. ll. 154. *a* v. 2—vi. 3, 1. Ends abruptly; written about 1700.

(9,974) NN. ll. 156. *a* vi. 69 to end. Written about 1700. First l. broken.

(9,975) Gr. ll. 142. *a* vii. to end. Written about 1750.

(9,976) Gr. ll. 151—258. Parts of *a* viii. much worm-eaten and broken at the beginning. ll. 228—238 contain the *vritti* to the *Pāṇinīya Lingānuçāsana*. This is a little worm-eaten, but otherwise in good order. The rest of the MS. contains a fragment of *a* viii.

bb. *Padamañjarī*, a C. on the *Kāçikā Vṛitti* by *Haradatta-miçra*. Begins:

vyaktapradhānapurushātmakam asvatantram etat samastam adhitishṭhati yaḥ svatantraḥ | tasmai çivāya, etc.
tātam Rudrakumārāryam praṇamyā'mbām çriyam tathā ||
jyeshṭham cā'gnikumārāryam ācāryam aparājitam ||
yaç cirāya haradattasamjñayā
* * * * * dixu daxiṇaḥ
ujjahāra padamañjarīm asau
çabdaçāstrasahakārapādapāt ||

No. 9,978 (the only MS. in the library which contains the commencement) has l. 1 much broken, and I am therefore unable to give the interesting account of the author in a complete form. The whole work is believed to contain 36,000 *granthas*.

(875) D. ff. 150. *a* iv. A few lacunæ. About 4,600 *granthas*.

(876) D. ff. 35. *a* v. *pāda* 1. About 1,000 *granthas*.

(877) D. ff. 192. *a* vi. About 6,000 *granthas*.

(878) D. ff. 31. *a* vi. *pāda* 4 only.

(879) D. ff. 70. *a* vii.

(880) D. ff. 33. *a* viii. as far as *pāda* 3, 46, in which it breaks off abruptly. These are recent N. Indian MSS.

(9,977) Gr. ll. 117. *Sūtra* 1 of *a* 1 (*vriddhir ādaic*) to end of *pāda*. Some of the last ll. are wanting. Carelessly written about 1700.

(9,978) Gr. ll. 229. Written about 1650 and in tolerable order.

The beginning breaks off abruptly in the C. on *sūtra* 45 of *pāda* 2 of *a* i. About 4,800 *granthas*.

(9,979) Gr. ll. 143. *a* vi. 4 to about the middle of vii. 2. Written about 1700.

bbb. *Mañjarīmakaranda*, a *vyākhyāna* to the *Padamañjarī* by *Ranganātha*,[1] son of *Nārāyaṇadixita* and an inhabitant of the *Coladeça*, i.e. the Tanjore province. Begins (so far as can be seen):

Çrī rāmacandram janakātmajam patim salaxmaṇam rāxasa-moxakāraṇam | namāmi vācā manasā ca mūrdhni vighnasidhyai kuladaivatan naḥ || yo nārāyaṇadīxitasya naptā nallādīxita-sumninas tu pautraḥ çrīnārāyaṇadīxitasya putro vyākhyāmy eshām hi ranganāthayajvā | (*sic.*), etc.

(9,980) Gr. ll. 153. Written about 1650. Not inked. Contains as far as *a* i. 2, 41, in which it breaks off abruptly. Illegible.

This C. is very diffusive.

[1] The text is not correct and the name is therefore doubtful.

c. *Çabdakaustubha*, a C. on the *sūtras* of *Pāṇini*, by *Bhaṭṭojidixita*. The first *pāda* of the first *adhyāya* was printed at Benares in 1876. It is a well-ascertained fact that this work was never finished, and it is generally stated that only four *adhyāyas* were completed, as we find here. This work is a sort of compilation from the *Mahābhāshya*, and follows the same division into *āhnikas*. Begins:

viçveçam saccidānandaṃ vande'haṃ yo'khilaṃ jagat |
carīkartti barībharti sañjarīharti līlayā ||
namaskurve jagadvandyaṃ *pāṇinyādimunitrayam* |
*Çrībhartṛihari*mukhyāṃç ca siddhāntasthāpakān budhān ||
natvā laxmīdharaṃ tātaṃ sumanovṛindavanditaṃ |
phaṇibhāshitabhāshyaṃ ca çabdakaustubhaṃ uddhare ||
paribhāvya bahūn granthān yo'rthaḥ kleço na labhyate |
tam açesham anāyāsād ito gṛihṇīta sajjanāḥ ||
samar(p)ya laxmīramaṇe bhaktyā çrīçabdakaustubhaṃ |
Bhaṭṭojibhaṭṭo janushaḥ sāphalyaṃ labdhum īhate ||

prexāvat pravṛittaye vyākaraṇasya vishayam bhagavān *bhāshyakāraḥ* prādarçayat, 'atha çabdānuçāsanam'—iti. 'atha'—çabdaḥ prārambhasya dyotakaḥ. nanu vācakaḥ nipātatvād upasargavan na ca te'pi vācakā eve'ti vācyam. upāsyate gurur; anubhūyate sukham; ity-ādau dhātoḥ sakarmakakriyāparatvaṃ vinā karmaṇi lakārayogena vācakatve sthite upasargāṇāṃ dyotakatvasyai' va yuktatvāt | etc.

(814) D. ff. 55. *a* i. *pāda* 1; wants end.
(815) D. ff. 28. *a* i. *pāda* 1.
(816) D. ff. 69. *a* i. as far as the end of *āhnika* 4. Wants the beginning.
(817) D. ff. 19. *a* i. A fragment wanting the beginning and end.
(818) D. ff. 128. Do. *pādas* 2—4.
(819) D. ff. 114. *a* i. About 6,500 *granthas*.
(820) D. ff. 103. *a* ii. ,, 3,000 ,,
(822) D. ff. 69. *a* iii. as far as *āhnika* 4, in which the MS. breaks off abruptly in the C. on *sūtra* 43 of the *pāda*.
(821) D. ff. 112. *a* iv. About 3,000 *granthas*.
These MSS. are all recent and from N. India.

d. *Çabdabhūshaṇa*, a C. on the *sūtras* of *Pāṇini* and the *vārttikas*, by *Govindapuravāstavya-Nārāyaṇa*. Begins:

yenā'xarasamāmnāyam adhigamya maheçvarād | etc. || 1 ||
yena dhautā giraḥ puṃsāṃ, etc. || 2 ||
vākyakāraṃ vararuciṃ bhāshyakāraṃ patañjaliṃ |
pāṇiniṃ sūtrakāraṃ ca praṇato'smi munitrayaṃ || 3 ||
vāṇīṃ *pāṇiniṃ* ācāryaṃ *kātyāyanamuniṃ* tathā |
kṛitāñjalir namasyāmi bhagavantaṃ patañjaliṃ || 4 ||
yogena cittasya padena vācāṃ
malaṃ çarīrasya ca vaidyakena |
yo'pākarot taṃ pravaraṃ munīnāṃ
patañjaliṃ prāñjalir ānato'smi || 5 ||
guruṃ natvā parabrahma dhyātvā *nārāyaṇas* sudhīḥ |
paryālocya *mahābhāshyaṃ* kurute *çabdabhūshaṇaṃ* || 6 ||

This is a miserable specimen of book-making; the author has simply taken his matter from the *Siddhāntakaumudī* which he carefully abstains from mentioning, and awkwardly interpolated the *uṇādi* and *phiṭsūtras* into the text of *Pāṇini*. He is said to have been a Tamil Brahman who lived in the last century.

(894) D. ff. 238. *a* i.—vi., *pāda* 1 (the *uṇadisūtras* with a C. between iii. 2 and 3), which ends f. 230. Then begins a C. on the *Phiṭsūtra* ('Phi°'—phiṭ prātipadikaṃ | uccaiḥ | anta udātta iti ā pādād adhikāraḥ 'Paṭa°,' etc.). Then follows *Pāṇini* vi. 2, which ends abruptly with the C. on *sūtra* 100. A very carefully and correctly written recent MS. on European paper.

(895) D. ff. 96. *a* i. to iii. 2, which ends on f. 94, b. The remaining 2 ff. contain the beginning of a C. on the *uṇādisūtra* (to ii. 105). On the cover is a picture of the author (?) with shawl, large earrings and other articles of dress affected by soi-disant pandits.

(896) D. 120 ff. A rough modern transcript. Contains the C. on the *Uṇādisūtra* i. 67 to end of P. 5 ends f. 18. Then follows a C. on *Pāṇini* iii. 3, 1 to end of vii. *pāda* 1, and at the end is a C. on the *Phiṭsūtra*. Incomplete.

2. Grammatical treatises founded on *Pāṇini's* work.

A. सिद्दांतकौमुदी *Siddhāntakaumudī*, by *Bhaṭṭojidīxita*. This well-known manual has been repeatedly printed in India. The last edition (with a new C. and many notes) is in 2 vols. 8vo., Calcutta, 1863. By Paṇḍit Tārānātha-Tarkavācaspati.

(732) D. ff. 389. Complete.
(733) D. ff. 198. *Pūrvārdha* only.
(734) D. ff. 17—141. *Tiṅanta* section.
(735) D. ff. 54. *Uttarārdha*.
(736) D. ff. 46. *Chandas* and *Lingānuçāsana* sections.
(737) D. ff. 58. P. a. to end.
(738) D. ff. 82. U. a. ending with the *Tiṅanta* section.
(739) D. ff. 47. U. a. *Tiṅanta* section.
(741) D. ff. 39. P. a. ends with *adanta* section.
(742) D. ff. 5. P. a. *Paribhāshā* section.
(743) D. ff. 11. P. a. to *Visargasandhi* section.
(744) D. ff. 10—29. P. a. on declensions.
(745) D. ff. 36—78. P. a. on pronouns.
(746) D. ff. 35. *Taddhita* section; wants end.
(747) D. ff. 9—52. P. a. nearly complete.
(748) D. ff. 100—149. *Taddhita* section.
(749) D. ff. 6—31. P. a. *Paribhāshā* and section on declensions.
(750) D. ff. 58. U. a. on tenses.
(751) D. ff. 113. U. a. to end of *Tiṅanta* section.
(752) D. ff. 2—44. U. a. imperfect.
(753) D. ff. 92. U. a. Ends with *Tiṅanta* section.
(724) D. ff. 116. U. a.
(9,918) a. Gr. ll. 62. P. a. Not inked.
b. Gr. ll. 52. Do.
(9,919) Gr. ll. 110. P. a.
(9,920) Te. ll. 91, of which 1—14 are wanting. *Taddhita* section.
(9,921) Gr. ll. 63. *Taddhita* section. Imperfect.
(9,922) Gr. ll. 61. P. a. Wants end.
(9,923) Gr. ll. 17. On *Taddhita*; imperfect.

a. *Prauḍhamanoramā*, a C. on the *Siddhāntakaumudī*, by *Bhaṭṭoji*, who wrote the text. This work has been lithographed at Benares, oblong fol., 1868, but apparently without the last sections on the *vedic* dialect and accent. For an elaborate account of this work (by Dr. Aufrecht) see I. S. iv. 171–6.

(772) D. ff. 179. P. a. Wants end.
(773) D. ff. 187. P. a. Complete; written *saṃv*. 1764 at Benares.
(774) D. ff. 144. U. a. Wants end.
(775) D. ff. 10. U. a. Beginning only.
(776) D. ff. 37—68. U. a. beginning with the section on *dhātus*, and ending with the *lakārārtha* section.
(777) D. ff. 247. P. a.
(778) D. ff. 118—164. P. a. *apatyādhikāra* to end.
(779) D. ff. 68. P. a. Beginning only.
(780) D. ff. 320. P. a.
(781) D. ff. 168. U. a. to the end of the *Tiṅanta* section. This and the last MS. are in the same hand; written *saṃv*. 1760.
(782) D. ff. 82. U. a. Do.
(783) D. ff. 80. U. a. *Kṛidanta* section.
(784) D. ff. 38. U. a. *Chandaḥ* and *svara* sections.
(785) D. ff. 29—100. U. a. A fragment wanting the beginning, and ending with the *Tiṅanta* section.
(786) D. ff. 102. U. a. *Kṛidanta* section.

(787) D. ff. 238. P. a.
(793) D. ff. 14. U. a. *Svaraprakriyā.* Injured.
(9,944) Te. ll. 276. P. a. Not inked in parts; worm-eaten.

aa. *Çabdaratna,* a C. on the last by Hari Dīxita (?). The name of the author does not appear in these MSS.

(790) D. ff. 244, of which ff. 7—12 are wanting. *Çabdādhikāra* to end of *Kāraka.*
(721) D. ff. 292. A recent transcript of the last.
(792) D. ff. 28. A fragment.

aa. 2. *Laghuçabdaratna,* a C. on the *Prauḍhamanoramā* by *Haridīxita, Bhaṭṭoji's* son's son.

(788) D. ff. 199. To the end of the *Subanta* section. A recent S. Indian MS.
(789) D. ff. 90. U. a. to the end of the *Kṛidanta* section. Both MSS. contain about 6,000 *granthas.*

b. *Tattvabodhinī,* a C. on the *Siddhāntakaumudī* by *Jñānendra.* Lithographed at Benares 1863, oblong folio.

(764) D. ff. 423—669.
(765) D. ff. 209. P. a. to the end of the *Saptamī* section.
(766) D. ff. 67. Do. Beginning only. *Sañjñā* and *Sandhi* sections.
(767) D. ff. 58. A continuation of the last. Ends abruptly.
(768) D. ff. 237. P. a. Wants end.
(769) D. ff. 3—22. A fragment on *Sandhi.*
(770) D. ff. 5—26. Do. Much worn.
(771) D. ff. 76. U. a. *Tiṅanta* section; wants end.

c. *Vaiyākaraṇasiddhāntaratnākara,* a C. on the *Siddhāntakaumudī* by *Rāmakrishṇa,* son of *Nirmalabhaṭṭa.*

(794) D. ff. 388. P. a.
(795) D. ff. 143. Do. A fragment wanting the beginning and end.
(796) D. ff. 4—48. Do. Do.

d. *Çabdasāgara,* a C. on the *Siddhāntakaumudī.* The author's name does not appear.

(797) D. ff. 72. Beginning only.

e. *Çabdenduçekhara,* a C. on the *Siddhāntakaumudī* by *Nāgeçabhaṭṭa.* Begins:

*Nāgeço bhaṭṭanāgeç*abhāshitārthavicaxaṇaḥ |
*Çivabhaṭṭa*suto dhīmān upādhyāyopanāmakaḥ ||
yācakānāṃ kalpataror arikaxahutāçanāt |
*Çriṅgavera*purādhīç*arāmato* labdhajīvikaḥ ||
natvā *phaṇīçam īçānaṃ kaumudy*arthaprakāçakam |
manoramārdhadehaṃ tanve *Çabdenduçekharam* ||.

(798) D. ff. 527. P. a. About 22,000 *granthas.*
(799) D. ff. 56. Do. Beginning only.

f. *Laghuçabdenduçekhara,* another C. on the *Siddhāntakaumudī* by *Nāgeçabhaṭṭa.* Begins:

Patañjale mahābhāshye kṛitabhūripariçramaḥ |
*Çivabhaṭṭa*suto dhīmān *satīdevyās* tu garbhajaḥ ||
yācakānām kalpataror arikaxahutāçanāt |
çriṅgaverapurādhīçād rāmato labdhajīvikaḥ ||
natvā phaṇīçaṃ nāgeças tanute'rthaprakāçakam ||
manoramārdhadehaṃ laghuçabdenduçekharam ||
granthasamāptigranthapracārādipratibandhakaduritapraçamāya samucita(m) ṛishitrayanamaskārarūpaṃ maṅgalam ācaran çishyaçixāyai vyākhyātṛiçrotṛīṇām anushaṅgato maṅgalāya ca nibadhnāti—*munitrayam* iti.

(800) D. ff. 507. P. and U. a. as far as *Tiṅanta* section.
(801) D. ff. 334. P. a.
(802) D. ff. 103. U. a. ending with the *Tiṅanta* section.
(803) D. ff. 82. *Kṛidanta* section.
(804) D. ff. 138. U. a. *Vaidikaprakriyā.*
(805) D. ff. 60. U. a. *Svaraprakriyā.*
(806) D. ff. 255. P. a. Wants end.
(807) D. ff. 28. *Kṛidanta* section. A recent transcript.
(808) D. ff. 35. *Svaraprakriyā.* Do.
(809) D. ff. 414, but 196—255 are wanting. P. a.
(810) D. ff. 157, 141 and 68. P. a.
(811) D. ff. 204. U. a. ending with the *Tiṅanta* section.
(812) D. ff. 133. Do. Do.
(813) D. ff. 62. *Kṛidanta* section.

g. *Sumanoramā,* a very diffusive *anuvyākhyā* to the *Siddhāntakaumudī* by *Tirumalaya,* (as his name shows) a native of S. India.

(9,945) Te. ll. 196. P. a. Recent. Defective at the end.
(9,946) Te. ll. 173. P. a. Extends to the 'samarthaḥ padavidhiḥ' section, at the beginning of which it breaks off abruptly. Written about 1750.

B. लघुसिद्धांतकौमुदी *Laghusiddhāntakaumudī* by *Varadārāja.*

This has been several times printed. Dr. Ballantyne's edition (Benares, 1848), which is accompanied by a translation, has lately been reprinted at the same place (1867).

(740) D. ff. 28. Imperfect.
(755) D. ff. 9—101. Imperfect.
(756) D. ff. 59. Do. U. a.
(759) D. ff. 75, of which ff. 5, 6, 71 and 72 are missing.
(760) D. ff. 18. Wants end.
(9,924) Gr. ll. 91.
(9,925) Gr. ll. 59.

C. मध्यसिद्धांतकौमुदी *Madhyasiddhāntakaumudī,* by *Varadarāja.* See Aufrecht Cat. p. 156.

(757) D. ff. 33. Beginning only.
(758) D. ff. 38—164, of which ff. 109, 115 and 116 are wanting. Imperfect.
(761) D. ff. 155. Written *saṃv.* 1749. U. a.
(762) D. ff. 49. P. a.
(763) D. ff. 12. Do. Beginning only.

D. रूपमाला *Rūpamālā,* an elementary Grammar consisting of extracts from *Pāṇini* with brief explanations, by *Paramahaṃsa . . . . Çrīvimalasarasvatī.*

(888) D. ff. 137. A very correct MS. written saṃv. 1626 in N. India. Begins:

çivam abhivandya vidadhmo mālām
alpāṃ surūpakusumānām |
çishukaṇṭhā bhūshaṇārthaṃ pāṇini—
sūtrair anekaguṇaiḥ || etc.

See Aufrecht's *Uṇādisūtras,* p. ix.

E. प्रक्रियाकौमुदी *Prakriyākaumudī,* by *Rāmacandra,* a pupil of *Paramahaṃsa-Gopālācārya.* This grammar (based on *Pāṇini*) is very superior to the similar and rival work, the *Siddhāntakaumudī,* and it is very singular that it should have been and still be so much neglected.

(9,927) Gr. ll. 166. A correct MS. written about the middle of the 17th century. A little injured at the top of the leaves. Begins:

Çrīgurave namaḥ, etc.
Çrīmadviṭṭhalam ānamya pāṇinyādimunīn gurūn |
prakriyākaumudīṃ kurmaḥ pāṇinīyānusāriṇīm ||

a, i, u, ṇ, etc., iti pratyāhārasūtrāṇi hakārādishu akāra uccāraṇārthaḥ |—*halsandhi* ends l. 8, b; *visarjanīyasandhi* 10. Then follow the declensions, and *samāsa* ends 66; *taddhitaprakriyā* ends 85; *dviruktiprakriyā* (which ends the *Subanta* section, on) l. 86. The *Tiṅanta* section ends on l. 163, and then follow the *Svara* and *Vaidikaprakriyā.* About 3,500 *gr.*

(9,928) Gr. ll. 142. Complete. Written about the end of the 17th century.

(9,929) Gr. ll. 125. Complete except a few lines at the beginning. Written about the end of the 17th century.

(9,930) Te. ll. 206, of which 138—177 are wanting. Written about 1750; worm-eaten. Breaks off at the beginning of the *Taddhita* section.

(9,931) Te. ll. 63. In a small hand; written about 1650. Not inked and much injured in parts. Ends with the *Kridantaprakriyā*.

(9,932) Te. ll. 32. Beginning only; worm-eaten.

(9,933) Te. ll. 217—247. Not inked. A fragment; on conjugation.

(9,934) Gr. ll. 155. Complete. Written about 1650; worm-eaten.

(9,935) Gr. ll. 110. Written about 1700. Ends abruptly in the *Curādiprakriyā*.

(9,936) Gr. ll. 51—153. *Kryādiprakriyā* to the end. Worm-eaten.

(9,937) Gr. ll. 70. Carelessly written extracts on *Sandhi*, etc.

(9,938) Gr. ll. 64. Beginning only—to declension.

(9,939) Gr. ll. 87. A fragment in the middle of the work, very much injured and nearly illegible.

(9,940) Gr. ll. 50. *Dhātuprakriyā* to end. Much worm-eaten.

(9,941) Gr. ll. 22. Beginning only; not inked.

(9,942) Gr. ll. 15. A fragment, *visarjanīya* and *svādi* and *sandhi*.

(9,943) Gr. ll. 132. Clearly written; ends with the *samāsa* section.

a. *Satprakriyāvyākriti*, a C. on the last by *Viçvakarmaçāstrin*, son of *Dāmodara*.

(908) D. ff. 259. A N. Indian MS. written about 1750. About 4,500 *granthas*.

(909) D. ff. 200. Do. Beginning to *āçrayāprakriyā*. About 4,000 *gr*.

b. *Prakriyākaumudīṭīkā*, by *Krishṇapaṇḍita*.

(910) D. ff. 190. Many lacunæ; recent. Begins with the *lakārārthaprakriyā* and ends abruptly in the section on *çamādi*.

c. *Amṛitasṛiti*, a *vyākhyā* on the *Prakriyākaumudī*, by *Vāraṇā-Vaneçaçāstrin*.

(9,947) Gr. ll. 116. Begins with the *Tiñanta* section and ends with the *Vaidikaprakriyā*. Written about 1700. About 2,000 *granthas*.

(9,948) Gr. ll. 117. Wants 1—3. Beginning to declension of *halanta* nouns. Some ll. broken. About 2,500 *gr*.

For another C. (the *Prasāda*) see Aufrecht, Cat. p. 161.

F. शब्दमंजरी *Çabdamañjarī*, an imitation of the *Siddhāntakaumudī* by one *Nārāyaṇa*, and intended as an introduction to his *Çabdabhūshaṇa* (see above, p. 39*a*).

(897) D. ff. 62. About 1,600 *gr*. Ends with the *taddhita* section.

(898) D. ff. 4. Beginning only.

G. व्याकरणदीपप्रभा *Vyākaraṇadīpaprabhā*, a C. (by *Gañgādhara*) on *Cidrūpāçrama's Vyākaraṇadīpa*.

(903) D. ff. 151. Ends with *Kṛidantaprakāça*.

(904) D. ff. 19. *Kṛitpratyaya* section.

H. Tracts founded on the Grammar of *Pāṇini* and on difficult points in his system.

नंदिकेशकाशिका *Nandikeçakāçikā*.

27 *çlokas* attributed to *Çiva* containing a mystical interpretation of the *Maheçvarasūtras*. With an anonymous *vṛitti* which notices several various readings! Begins: nṛitāvasāne naṭarājo nanāda ḍhakkāṃ ravapañcavāram |
uddhartukāmaḥ sanākāsiddhān etad vimarçecchī sūtrajālam ||

(874) D. ff. 9. A recent N. Indian MS.

Ratnāvalī, by *Gauramodanavidyāratna*.

(905) D. ff. 113.

Çabdaratnāvalī, by *Appasūri*.

(906) D. ff. 59. Beginning only.

Vivādakaumudī, by *Lālamaṇi*.

(907) D. ff. 15. On disputed points of Grammar.

Laghusiddhāntacandrikā. The author's name is not given.

(911) D. ff. 41.

Liñganirṇayabhūshaṇa; partly in *çlokas*; by *Rāmasūri*, son of *Vishṇu*.

(918) D. ff. 11. About 140 *gr*.

Pratyāhārasūtravyākhyāna, by *Timmaṇṇa*.

(931) D. ff. 19. Wants end.

Graho-liṭi-sūtravicāra.

(931) D. ff. 6. Apparently not finished.

Vṛiddhirādaic-sūtravicāra.

(933) D. ff. 12. Much worn.

Sthānivat-sūtravicāra.

(934) D. ff. 2.

Jāgrahīt-vāda.

(925) D. ff. 7.

बालबोधिनी *Bālabodhinī*; an elementary Sanskrit Grammar with paradigms, by *Bālaçāstrin*, who died at Tanjore some 50—60 years ago.

(5,047) D. ff. 6. *Prakaraṇa* 1, nouns and pronouns.
(5,048) D. ff. 42. ——— 2. Do.
(5,049) D. ff. 3. ——— 3. *Avyayapra°*.
(5,050) D. ff. 9. ——— 4. *Vibhaktyarthapra°*.
(5,051) D. ff. 11. ——— 5. *Dhātupra°*.
(5,052) D. ff. 12. ——— 6. *Samāsapra°*.
(5,053) D. ff. 7. ——— 7. *Sandhipra°*.
(5,054) D. ff. 6. ——— 1.
(5,055) D. ff. 28. ——— 2.
(5,056) D. ff. 3. ——— 3.
(5,057) D. ff. 7. ——— 4.
(5,058) D. ff. 3. ——— 5. Imperfect.
(5,059—5,077) D. Several copies of *pra°* 2.

Çabdadīpikā, by *Kumbhinasanātha*. On irregular words; in *çlokas*.

(5,078) D. ff. 13.

Bālarañjinī, by *Bālaçāstrin*. The elements of Grammar. Partly in verse.

(5,079) D. ff. 39.

Samāsacakra, etc.

(5,084) D. ff. 14.

(5,088—5,100) D. Do.

(5,085—7) D. Three similar elementary treatises, not named.

Saptavibhaktinirṇaya.

(5,101 and 2) D.

Pañcapadīvivṛiti, by *Satyavaryārya*.

(919) D. ff. 20. Recent but nearly illegible; quotes *Kaiyaṭa*.

Rūpāvatāra, by *Krishṇadīxita*.

(9,987) Gr. ll. 155, to verbs.

(9,988) Te. ll. 41. *Ajanta* section.

Tiñantaçiromaṇi.

(9,989) Te. ll. 193.
(9,990) Gr. ll. 193.
(9,991) Gr. ll. 147.
(9,992) Gr. ll. 140.
(9,993) Gr. ll. 150. Imperfect.

Declensions and Conjugations (Çabdarūpa).

(10,020) Te. ll. 17.
(10,021) Te. ll. 14.
(10,022) Gr. ll. 30. With Tamil explanation.

(10,023) Te. ll. 31.
(10,024) Gr. ll. 29. On *Samāsa.*
(10,025) Te. ll. 10. Do.
(10,026) Gr. ll. 41.
(10,028) Gr. ll. 7. *Strīpratyaya.*
(10,029) Gr. ll. 39. *Samāsa.*
(10,030) a. Te. ll. 23. *Çabdabhedanirūpana*, by *Nārāyaṇa.*
b. Te. ll. 12. Do. by *Veṅkaṭakṛishṇa.*

शब्दकौमुदी *Çabdakaumudi*, by *Cokkanātha.*

(936) D. ff. 6. A fragment.
(9,926) Gr. ll. 84. As far as the *samāsa* section. Partly not inked.

शब्दसिद्धांतमंजरी *Çabdasiddhāntamañjarī.*

(9,986) Te. ll. 56.
(938) D. ff. 9. On genders. Wants beginning and end.

स्वरसिद्धान्तचन्द्रिका *Svarasiddhāntacandrikā*, by *Çrīnivāsadixita*, pupil of *Rāmabhadrayajvan.* A treatise on accentuation based on *Pāṇini* and professedly according to the Taittirīya school. The *Tattirīya-prātiçakhya; Bahvṛikprātiçākhya; Kaiyata;* a *Bhāshya;* a *Vṛittikāra;* a *Çixā; Çixāsamuccaya; Haradatta; Bhāskara* and *Çrutibhāshya* are quoted. Begins:

nihçvasitaṃ çrutir akhilā viçvam
idaṃ yasya kevalā līlā |
tasmai dhāmne girijāmiçritavapushe
namo'stu kasmaicit ||

(912) D. ff. 16. *Saṃjñāprakaraṇa* complete, and beginning of the next section.

I. उणादिसूत्रम् *Uṇādisūtra.* The author's name is not known. Edited with *Ujjvaladatta's* C. by Aufrecht, 8vo., 1859, and reprinted (with much incorrectness) at Calcutta.

(829) D. ff. 12.
(9,994) Gr. ll. 172—176. This MS. (written about 1700) contains a new recension of these *sūtras*, which differs essentially from that edited by Dr. Aufrecht as regards the suspicious words ('jina,' etc., A.S.L. 245 ffg.), the sūtra here corresponding to iii. 2 omits ji. The other sūtras (iii. 25, 140 and iv. 184) do not appear to occur here at all. In *pāda* 1 the following *sūtras* are omitted: 42, 49, 103, 4, 5, 117, 119, 120, 1, 2, 3, 137, 140. The order of several *sūtras* is changed, three or four new ones are inserted, and numerous variations occur. In the other *pādas* a great many *sūtras* are omitted, and *pāda* 5 is much shorter, and differs greatly from the printed text. The MS. seems fairly correct, and the *sūtras* are divided, but it is written in a small not very legible hand, and several ll. are slightly injured at the right-hand side. See my Essay, "On the Aindra Grammarians," pp. 93-6, for a more complete account of this MS.

a. *Uṇādimaṇidīpikā*, a *ṭikā* to the *Uṇādisūtras*, by *Rāmacandradixita.*

(9,995) Te. ll. 151, l. 94 is repeated in the numbering. Badly written and much worm-eaten. Ends abruptly in *p.* 2.
For another C. see *Nārāyaṇa's Çabdabhūshaṇa* (above, p. 39).

K. धातुपाठ: *Dhātupātha (Pāṇinīya).* Edited by Professor Westergaard at the end of his "Radices linguæ Sanscritæ," 8vo, Bonn, 1839.

(913) D. ff. 41.
(915) D. ff. 20.
(917) D. ff. 31.
(5,080) D. ff. 14.
(5,083) D. ff. 17.
(9,952) Gr. ll. 68. With examples.
(9,953) Gr. ll. 10. Imperfect.
(9,954) Gr. ll. 15.
(9,955) Te. ll. 24. Imperfect.
Not one of these MSS. seems to present a correct and satisfactory text; several have remarks interpolated by copyists.

धातुरत्नावली *Dhāturatnāvali* by *Cokkanātha.* About 430 *granthas.* Containing a metrical version of the last. A recent work.

(914) D. ff. 31.
(916) D. ff. 24. Wants the conclusion.
(9,981) Gr. ll. 26.

L. गणपाठ: *Gaṇapāṭha.*

(899) D. ff. 14. A clearly written recent S. Indian MS.

M. Paribhāshā (*Pāṇinīya*).

परिभाषेंदुशेखर: *Paribhāshenduçekhara*, by *Nāgojibhaṭṭa.* An excellent edition and translation of this most difficult work has been published at Bombay by Dr. Kielhorn, 8vo.

(886) D. ff. 56.
(887) D. ff. 53.

परिभाषावृत्ति: *Paribhāshāvṛitti*, by *Mahopādhyāya-Sīradeva.* Begins:

Mārtaṇḍaskandavighneçān, etc.
Sphuradabhinavarāgā bhāsvarā bhāvagalbhā
prasabhaçamitadoshā sphītasallokacakrā |
vihitahitavicārā jāḍyajātopaçāntyai
prabhavati paribhāshāvṛittir āsevitai'shā ||

vyākhyānato, etc., vyākhyānād ācāryapāraṃparyopadeçāt sandeho'pi viçeshabhāvāvagamo bhavati na tu laxaṇābhāva iti.

(891) D. ff. 114. Written about 1750. A little worn. About 2,700 *gr.*

a. *Paribhāshāvṛittivyākhyāna*, by *Rāmabhadradixita*, who was an inhabitant of Tanjore in the time of *Çāhji-Rājā*, *i.e.* at the end of the 17th and beginning of the 18th century.

(892) D. ff. 22. Extends only to the end of *pāda* 1 of *a* i. (end of C. on "*yasmin vidhis tadādau algrahaṇe*"). A recent clearly written MS. About 1,300 *gr.*
(893) D. ff. 14. The beginning only. Carelessly written; many lacunæ.

परिभाषाभास्कर: *Paribhāshābhāskara*, by *Çeshādri.* Begins:

natvā gurucaraṇayugaṃ
smṛitvā brahmā'khilātmakaṃ vimalaṃ |
racayati *çeshādrisudhīḥ*
paribhāshābhāskaraṃ çishyakṛite ||

vyākhyānato, etc., *vyākhyānato* 'bhimatārthabodhakābhiyuktavacanāt viçeshhasyā 'bhimatārthasya nirṇayo bhavati. atra *sandeha*padena koṭidvayāvagāhijñānam abhimatānabhimatasādhāraṇajñānam anabhimatamātravishayajñānaṃ co' cyate tasmāt çāstram *alaxaṇam* abhimatārthā bodhakaṃ na bhavatī 'ty arthaḥ. About 2,300 *granthas.* This is a S. Indian work.

(889) D. ff. 71. A clearly written, recent transcript.
(9,984) Te. ll. 91. Recent.
(9,985) Gr. ll. 67.

परिभाषाभास्कर: *Paribhāshābhāskara*, by *Kaçyapa-Bhāskara*, son of *Dāyāji-* (or? *Āyāji-*) *bhaṭṭa.* About 1,550 *gr.*

(890) D. ff. 67. A recent N. Indian MS. complete, but a little worn on the first page.

N. Syntax.

प्रयोगविवेकसंग्रह: *Prayogavivekasaṅgraha*, by a *Vararuci.*

(5,044) D. ff. 20. Recent. This MS. appears to be incomplete, as, according to the colophon, there should be 3 paṭalas,

whereas there is no division in the text. *Çlokas* with a prose C. (I have corrected a few mistakes). Begins:

Prayogam icchatā jñātum jñeyam kārakam āditaḥ |
saṃjñayā shaḍvidhaṃ bhedās trayoviṃçatidhā punaḥ ||

'*prayogam icchate*' 'ti. yo yathāvihitam çabdaprayogam jñātum icchati, tenā 'ditaḥ kārakam jñeyam iti. prayujyata iti prayogaḥ. akartari ca kārake, 'sañjñayam' iti ghañ (sic). tac ca kārakam samjñayā shaḍvidhaṃ, kartṛi-kāraka-karaṇa-sampradānā-'pādānā-'dhikaraṇānī 'ti. tad-bhedāḥ punas trayoviṃçatidhā bhavanti.

tatra pañcavidhaḥ kartā, karma saptavidham bhavet |
karaṇam dvividham cai 'va, sampradānam tridhā matam ||

'*tatra pañcavidhaḥ karte*' 'ti tatra tāvat trayoviṃçatidhā 'ti katham? pañcavidhaḥ kartā, saptavidham karma, dvividham karaṇam, trividham sampradānam.

apādānam dvidhā cai'va tadādhāramç caturvidhaḥ |
karoti kāraṇam sarvam tatsvātantryavivaxyaye || ' ti.

apādānam dvidhe 'ti. dvividham apādānam, caturvidham adhikaraṇam ce'ti. tatra pañcavidhaḥ kartā, yathā svatantra-kartā, hetukartā, karmakartā, abhihitakartā, anabhihitakartā ce'ti. tatra svatantraḥkartā, yathāpuṇyam karoti çrāddhaḥ. maitrīm bhajante sautāḥ. hetukartā, yathā- hitam lambhayanti vinītān narāḥ. kleçā eva lokam gamayanti. tatprayojako hetuç ce'ti hetukartā. About 600 *granthas*.

वैयाकरणभूषणम् *Vaiyākaraṇabhūshaṇa*, by *Koṇḍa-* (or Kauṇḍa) *bhaṭṭa*. On syntax and general grammar. Printed at Calcutta in 1849 and 1872 (Haas, p. 65).

(881) D. ff. 124.
(882) D. ff. 50. Beginning only.
(883) D. ff. 38. Ends with *dhātvākhyātasāmānyārtheya-nirūpaṇam*.
(884) D. ff. 107. The last pages much worn.
(885) D. ff. 48. Ends with *sphoṭavādaḥ*.

मञ्जूषा *Mañjūshā*, by *Nāgeçabhaṭṭa*. A similar treatise to the last, but easier and more often met with.

(900) D. ff. 150. Wants the conclusion.

a. *Kalā*, a C. on the last by *Pāyaguṇḍe-Vaidyanāthabhaṭṭa*.

(901) D. ff. 170. A fragment wanting the beginning and end.
(902) D. ff. 24. Beginning only.

हेलराजीयम् *Helarājīya* (*sic*, the title on label). This is a part of a C. by *Helarāja* on the *vākyapadiya*.

(10,027) Gr. ll. 179. Wants the end. Written about 1750.

Prof. Kielhorn (to whom a transcript has been sent for his intended edition) informs me that this MS. comprises part of the C. on ch. xiv. of the 3rd *Kāṇḍa*.

B. सारस्वतव्याकरणम् *Sārasvatavyākaraṇa*.

This work has been lithographed at Surat in 1829, 4to., ff. 4, 131, 104, 59, 6, 145; and at Bombay; oblong 8vo., ff. 2, 40, 34 and 22. Çak. 1783, and printed at Calcutta.

(921) D. ff. 81. Wants conclusion.
(922) D. ff. 38. Ends with the *taddhitaprakriyā*.
(923) D. ff. 59. Complete; written Çak. 1574.
(924) D. ff. 20. A fragment.
(925) D. ff. 48.
(926) D. ff. 23. On *Kṛidanta*.
(927) D. ff. 70. *ākhyātaprakriyā*.
(928) D. ff. 10. A fragment.
(929) D. ff. 9. Do.
(930) D. ff. 171. Much worn.
(937) D. ff. 4. A fragment.

C. *Vopadeva's* system. *Kavikalpadruma*, a *Dhātupāṭha* by *Vopadeva*.

(9,951) Te. ll. 17. Written about 1650.

For commencement and account of the arrangement of the roots, see Aufrecht, Cat. p. 175. The *Mugdhabodha* is almost unknown in S. India; there, Pāṇini is the supreme authority, though few ever get beyond the Siddhāntakaumudī, and the study of Vyākaraṇa is now almost extinct. The few Jain paṇḍits read the Çakaṭāyanavyākaraṇa, but it is doubtful if there is now one alive who is acquainted with the system.

II. Prakrit Grammar, etc.

प्राकृतव्याकरणम् *Prākṛitavyākaraṇa*, by a *Vararuci*. Of this an admirable edition has been published by Professor Cowell (8vo., 1854), which only wants an index of the *sūtras* to make it complete.

(10,002) Te. ll. 31. Text accompanied by a C. (Prākṛita-mañjarī), but name of the author is not given. In his introductory verses the commentator identifies *Vararuci* with *Kātyāyana*. About 1,300 *granthas*. Incorrect in parts.

(10,003) Gr. ll. 45. Containing *paricchedas* 5 (imperfect) to 7 (also imperfect), but so much broken and worm-eaten as to be useless.

On this C. see Pischel "De Grammaticis Prācriticis," pp. 10–11.

षड्भाषाचंद्रिका *Shaḍbhāshācandrikā*, a *Prākṛit* Grammar on the model of the *Kaumudīs* by *Laxmīdhara*, a pupil of *Koṇḍabhaṭṭopādhyāya* and son of *Yajñeçvarabhaṭṭa*.

(9,982) Te. ll. 111. Wants beginning and end. Begins in the Prākṛit declension, and ends abruptly in the Prākṛit *tiñanta* section. Written about 1750. A few lacunæ.
(9,983) Te. ll. 53. The original of the last. ? Autograph.

प्राकृतव्याकरणवृत्ति *Prākṛitavyākaraṇavṛitti* by *Trivikrama*. Begins:

Çrīvīraprācyācalasamuditam akhilaprakāçakam vande |
divyadhvanipaṭudīdhitim aham axarapaddhatiprāptyai ||
çrutabhartur arhananditraividyāmuneḥ padāmbujabbhramaraḥ |
çrī*bāṇa*sukulakamaladyumaṇer *ādityavarmaṇaḥ* pautraḥ ||
çrīmallināthaputro[1] *laxmī*garbhāmṛitāmbudhīsudhāṃçuḥ |
bhāmasya (MS. cāma°) vṛittavidyādhāmno bhrātā Trivikramaḥ sukaviḥ ||
*çrīvīrasenajinasenāryā*divacaḥpayodhipūrāt katicit |
prākṛitapadaratnāni prakṛitikṛitī sukṛitibhūshaṇāya cinoti ||
analpārthaḥ sukhoccāraçabdaḥ sāhityajīvitam |
sa ca prākṛitam eve'ti matam sūtrānuvarttinām ||
prākṛitam tatsamam deçyam tadbhavam ce'ty adas tridhā |
tatsamam samskṛita samam (ne'yam (*i.e.* vṛitti) samskṛitalaxaṇā) ||
deçyam ārsham ca rūḍhatvāt svatantratvāc ca bhūyasā |
laxmaṇā 'pexate tasya sampradāyo hi bodhakaḥ ||
prakṛiteḥ samskṛitāt sādhyamānāt siddhāc ca yad bhavet |
prākṛitasyā-'sya laxyānurodhi laxma pracaxmahe |
prākṛitapadārthasārthaprāptyai nijasūtramārgānujigamishatām |
vṛittir yathārthasiddhyai *Trivikramenā* 'gamakramāt kriyate ||
tadbhavatatsamadeçyaprākṛitarūpāṇi paçyatām vidushām |
darpaṇatayai 'vam avanau vṛittis traivikramī jayati ||
prākṛitarūpāṇi yathā prācyair ā Hemacandrāryāt |
vivṛitāni tathā tāni pratibimbanti 'ha sarvāṇi ||

"*siddhir lokāc ca*." siddhir iha prākṛitasambandhinī parigṛihyate. sā ca lokād bhavati yasmād ṛi-e-varṇābhyām aikaraukārābhyām asamyuktam dañakārābhyām çashābhyām dvivacanādinā rahitaḥ çabdoccāro lokavyavahārād evo'palabhyate deçyāç ca çabdāḥ. tasmāt siddhir lokād iti veditavyam

The whole work (about 3,000 *granthas*) consists of 3

[1] The commentator on Kālidāsa, etc., is called *Kolācala*-mallinātha, and is perhaps a different person.

adhyāyas, each with 4 *pādas*. The ordinary *prākrit* (of the dramas) is discussed up to iii. 3, and the last *pāda* of this chapter gives an account of the rest. It begins:

Prākritam, *Çaurasenī*, *Māgadhī*, *Paiçāçī*, *Cūlikapaiçāçī*, *Apabhramçā* iti shaḍ bhāshāḥ. āsām itthaṃkāraṃ çeshātideçaḥ. Çaurasenīçeshaṃ prākṛitavat, etc. The whole is based on Hemacandra's work except as regards arrangement.

In the parts I have examined I have not noticed a single quotation. On this treatise see Pischel, "De Grammaticis Prācriticis" (Breslau, 1874) pp. 27 ff., and his edition of Hemacandra's Prākrit Grammar.

(10,005) Gr. ll. 155. Recent, but much injured in parts.

(10,006) Gr. ll. 202. Not inked at the beginning. Much worm-eaten.

(10,007) Gr. ll. 25. *a* i., *pāda* 1 incomplete. Much worm-eaten.

(10,004) Gr. ll. 12. *Trivikrama's sūtras* only. About 300 *granthas*.

षड्भाषासुबन्तरूपादर्श: *Shadbhāshāsubantarūpādarça*, a treatise on Prākrit, etc., declension (following the arrangement of the *Kaumudīs*). Composed for *Tulajī rājā* (of Tanjore, 1765–1788) by *Nāgoba*, son of *Rāmajīpaṇḍita*; a superficial tract.

(920) D. ff. 35. Probably autograph; of about 1750. *granthas* 420.

भांडीरभाषाव्याकरणम् *Bhāṇḍīrabhāshāvyākaraṇa*. This stupid piece of pedantry professes to teach a *Prākṛit* dialect, which arose as follows (9,996 l. 1 ff.):

Bhāṇḍīradeçe bhāṇḍīravaṭaçākhāprasārite |
bṛindāvanāntare kṛishṇaḥ pūrṇānandaparipl̥utaḥ ||
kāliṅgagauḍakāṃbhojāvantyasaurāshṭramāgadhaiḥ |
mahārāshṭre ca saṃbhutaiḥ sarasair gopikājanaiḥ ||
taiḥ sahasraiḥ shoḍaçabhiḥ paritaḥ paribhūshitaḥ |
pariçramam apākartuṃ rāsakrīḍāṃ vidhāya ca ||
bhāṇḍīratarum āçritya tribhaṅgisthānakasthitaḥ |
adhaḥkarābhyāṃ pañcamakriyācāturyalolupaḥ ||
cārayann ūrdhvapāṇibhyāṃ veṇunādaṃ mṛidutvataḥ |
tābhis taddeçajān rāgān ākarṇya parayā mudā ||
rāgān gopastrīparibhāshitān |
mṛiduvālāpān samādāya rāgān so' 'poshayan mudā ||

Nārada is then ordered to compose this grammar for the benefit of the world! It consists of a perversion of the sūtras of Pāṇini in order to produce a kind of *Prākṛit*. The existence of such a work as this may reasonably make one doubt the reality of the *Paiçāca* and some other *Prākṛit* dialects. See my "Aindra Grammarians," pp. 107–110. I must remark that though this language appears to me to be fanciful and artificial, several authorities (*e.g.* MM. Barth and Senart) consider that it may have a foundation in fact.

(9,996) Te. 159 ll. Written about 1650.

(9,997) Te. ll. 46. Wants end. Written about 1600.

(9,998) Te. ll. 41. Wants l. 1.

(9,999) Te. ll. 31. Badly written.

(10,000) Te. ll. 26.

(10,001) Te. ll. 9. *Bhāṇḍīraliṅganirṇaya*. Not inked. Broken.

III. आंध्रशब्दचिंतामणि: *Āndhraçabdaçintāmani*. A Sanskrit Treatise on Telugu grammar (in *sūtras*) by *Nannayabhaṭṭa*. Several times printed at Madras.

(10,008—10,019). These MSS. contain fragments of *Nannaya's* work and explanations of it by *Annambhaṭṭa* and *Tātambhaṭṭa*, but all are so much worm-eaten and in such a defective condition that it is not possible to give a description. Greater part of the explanations is in Telugu. No. 10,016 is the best preserved, and contains the text with a brief anonymous commentary.

Nannaya Bhaṭṭa's Telugu grammar is considered to be the standard one. It contains 274 sūtras in 4 paricchedas (Saṃjnā; Sandhi; Ajanta; Halanta; Kriyā). The technical terms are often Pāṇinīyan, and the Telugu language is treated as a vikṛiti of Sanskrit and Prākṛit, Telugu terminations, etc., being substituted for the Sanskrit technical words, and even the Telugu gaṇas being given in Sanskrit translations. As Mr. C. P. Brown long ago pointed out, this is a treatise on particular points rather than a complete grammar. A critical edition was contemplated by the late Major Carr; I hope, some day, to publish one.

II. Kosha. (Lexicography.)

I. अमरकोश: *Amarakosha* or *Trikāṇḍa* (properly nāmaliṅgānuçāsana), by *Amarasiṃha*. This celebrated work has been repeatedly printed in India; the first edition was in 1807. The editions by Colebrooke (1808 and 1825) and Loiseleur-Deslongchamps (Paris, 1839) have also explanations added. There is a very mechanically made translation into Tibetan of the text, and also of *Subhūti's* Commentary (see Bulletin IV. 297, in Schiefner's article, "Die logischen und grammatischen Werke im Tanjur"). This version represents the text of about the 14th century.[1] The earliest C. now existing (by *Xīrasvāmin*) is not much older (about the 11th century), but it notices various readings. As the *Amarakosha* is a common school-book, and is always corrected after one or more of the Commentaries, it will be useless to look for various recensions or even readings in mere MSS. of the text, as (if any do occur) they are certainly the result of careless writing or of the misunderstandings of the Commentaries, and are not real.

(5,468) D. ff. 70. Recent.
(5,469) D. ff. 48. Worn.
(5,470) D. ff. 14, 36 and 25.
(5,471) D. ff. 16, 38 and 30. Recent.
(5,472) D. ff. 12, 28 and 17. A recent but careful transcript on European paper.
(5,473) D. ff. 41. K. i. and ii. (incomplete). Worn.
(5,474) D. Do.
(5,475) D. ff. 33. K. i.
(5,476) D. K. i. Imperfect.
(5,477—84) D. Rough copies of K. i.
(5,485—94) D. Do. K. ii.
(5,495—5,503) D. Do. K. iii.
(5,504—5,515) D. Do. K. i. Mostly imperfect.
(5,516—5,522) D. Do. K. ii. Do.
(5,523—5,526) D. Do. K. iii. Do.
(10,328) Te. ll. 75. Complete; written about 1600.
(10,329) Te. ll. 79. Do. Recent.
(10,330) Te. ll. 96. Do.
(10,331) Gr. ll. 115. Do.
(10,332) Gr. ll. 88. Do.
(10,333) Gr. ll. 150. Do.
(10,334) Gr. ll. 70. Do.
(10,335) Gr. ll. 59. Do.
(10,336) Gr. ll. 148. Do.
(10,337) Te. of ll. 96, ll. 1—9 and 55—60 are wanting. Do.
(10,338) Gr. ll. 72. Do.
(10,339—10,358) Gr. and Te. MSS. of K. i. Some imperfect.
(10,359—10,379) Do. K. ii. Do.
(10,452) Te. ll. 40. Do. Incomplete.
(10,380—10,390) Do. K. iii. Do.

[1] *Subhūti's* C. does not appear to exist at the present time in its original Sanskrit, but it is quoted occasionally by *Bhānujī* (*e.g.* I. i. 13).

Text with brief Sanskrit or Vernacular notes and explanations.

(5,531) D. ff. 61. K. i. (incomplete). ff. 98, K. ii. (incomplete). ff. 30, K. iii.
(5,583) D. ff. 85. K. i. ff. 188, K. ii. ff. 95, K. iii.
(5,584) D. ff. 77. K. i. ff. 196, K. ii.
(5,585) D. ff. 208. K. ii.
(5,550) D. ff. 93. Imperfect. Same notes as in 5,531.
(5,551) D. ff. 4—48. Words in the A. K. arranged according to the finals.
(5,587) D. K. i.—iii. Imperfect. Do. 3 parts; a S. Indian copy.
(5,588) D. Lists of words on slips of paper.
(5,589) D. K. ii. Beginning only.
(5,590) D. K. iii. Do.
(5,591) D. ff. 53. K. i. ff. 143, K. ii. Mahratta C.
(5,586) D. ff. 113. K. iii. Continuation of last MS.
(10,407) Te. ll. 135. Words released from Sandhi.
(10,408) Te. ll. 108. Do.
(10,409) Gr. ll. 132. K. ii. With Tamil explanation.
(10,410) Te. ll. 128. With Telugu explanation.
(10,411) Te. 20. K. i. Imperfect.
(10,412) Te. ll. 30. Do.
(10,413) Gr. ll. 86. K. i. Tamil explanation.
(10,414) Gr. ll. 100. Do.
(10,415) Te. ll. 40. K. ii.
(10,416) Te. ll. 40. Do.
(10,417) Te. ll. 127. K. iii.
(10,418) Te. ll. 61—94. Do.
(10,423) Gr. ll. 28. K. i. Do.

a. *Amarakoshodghāṭana*, a C. on *Amarasiṃha's* work by *Xīrasvāmin*. This is perhaps the oldest existing commentary on this text, but it at all events cannot be older than the end of the 11th century, as in the Commentary on i. 1, 4, *Xīrasvāmin* says that *Bhojarāja* had explained a passage in a different way. '*Çrībhojarājas* tv anyathā vyākhyāt.' The compiler uses the technical terms of Pāṇini's school, and relies chiefly on *Bhāguri*; his explanations are very brief, and contain generally the mere etymology, often he gives several inconsistent derivations of the same word. Rarely he gives interesting details, *e.g.* of the *Tushitas* he says: bauddhapātañjalapurāṇādau dṛishṭāḥ. Of *Mārajit* he says: '*bauddhās tu: skandhamāraḥ kleçamāro mṛityumāro devamāraç ce'ti caturo mārān āhuḥ.*'

A MS. of this work (in the I. O. London[1]) has been fully described by Professor Aufrecht (Z. d. D. M. G. xxviii., pp. 105, ffg.). So far as the imperfect condition of the Tanjore MS. permits me to compare the two, it would appear that they differ in several respects. Professor Aufrecht gives the authors, etc., quoted as follows: Abhidhānakāra, Amaramālā, Indu, Udīcyas, Upādhyāya, Kātya, Kādambarī of Bāṇa, Kālidāsa, Kāçikā, Kāçmīras, Kauṭilya, Gauḍa and Gauḍas, Gautama, Candra, Candranandana, Cāṇakya, Cāndra, Jaimini, Tāntrika, Dantika, Durga, Deçī (language), Dramiḍas, Drāviḍas, Dhanurveda, Dhanvantari, Nanda, Nāmamālā, Nārada, Nighaṇṭu, Padmāvatī, Pātañjala, Pālakāpya,[2] Pāçcātyas, Pratīcyas, Prācyas, Bauddha, Bhaṭṭa, Bharata, (Mahā-) Bhārata, Bhoja, Manu, Mālā, Muni, Yājñavalkya, Yogaçāstra, Raghuvaṃça, Rabhasa, Vāgbhaṭṭa, Vātsyāyana, Vāmana, Vāsavadattā, Çāçvata, Çesha (not the Trikāṇḍaçesha), Saṃhitas, Suçruta, Sūdaçāstra, Sauratantra, Harshacarita.

Another MS. of this book is mentioned in the Central Provinces Cat. pp. 92–3, but must be a fragment only. Others are mentioned in the Gujarat Cat., No. 3, pp. 36–7.

[1] The one used by Colebrooke. Amerakosha (2nd ed.), p. viii.

[2] Prof. Aufrecht says that this is a treatise on horses, but should it not rather be said on elephants? See the account of MSS. of a work bearing the same name, below (vii. Vaidyaçāstra).

The commencement of this C. is as follows:

Di(çy)āc chivāni çivayos tilakāyamānaṃ
gorocanarucilalāṭavilocanaṃ vaḥ |
a(ny)onyagāḍhaparirambhanipīḍanena
piṇḍībhavan bahir iva sphuṭito'nurāgaḥ ‖ 1 ‖
adyā'py abhinnamudro yo'rthārthibhir amarakosha, esha budhā udghāṭyate; yatheccham gṛihṇīdhvaṃ nāmaratnāni ‖ 2 ‖
prakṛitipratyayavākyair vyastasamastais tair niruktanigadābhyāṃ |
iti saptāshṭapathibhir nāmnāṃ pārāyaṇaṃ kurmaḥ ‖ 3 ‖
bhagnā abhidhānakṛito vicāritāraç ca yatra vibhrāntāḥ |
nāmāni tāni bhaktuṃ gahanam aho'dhyavasitā(ḥ)smaḥ ‖ 4 ‖
sahajo yaḥ samullāsaxīrābdheḥ so'pi maṃsyate |
cāndra ity atra kiṃ kurma? gatānugatikaṃ jagat ‖ 5 ‖
vastv eva tan na hi bhavet kriyate'nyathā ya(tt)aṃ |
kaç chādayed dinamaṇiṃ karasampuṭena? ‖ 6 ‖

The complete work would probably contain 5,000 *granthas.*

(5,530) a. D. ff. 1—71. Contains K. i. and beginning of K. ii., which ends abruptly in Çl. 60 a. of the *Vanaushadhivarga.* ff. 1—4 are much worn; ff. 42 (beginning of the *pātālavarga*); 46 (beginning of the *Vārivarga*), and 50 (last f. of K. i.) are torn and injured.

——— b. D. ff. 1—169. Contains the end of K. ii., beginning with *siṃhādivarga,* and K. iii. (begins l. 80). ff. 94—119 are only partly legible, having been damaged by water; they contain the first *varga* of K. iii. f. 121 has half torn off, and only the middle of the concluding page remains.

——— c. D. ff. 5. Contains the mere text of the missing part of the Commentary, viz. about 100 *çlokas* of K. ii. *Vanaushadhivarga.*

This MS. is all in a S. Indian hand of the end of the 17th century. On the whole (except in a few places) the text seems pretty correct, but the MS. is so much worn and injured by careless and constant usage that it is difficult to read in many places. As however this commentary is now unknown to the *paṇḍits* and is very rare, even an imperfect MS. may be of importance when the much needed critical edition of *Amarasiṃha's* text is begun. The copious quotations in *Bhānuji's* C. are, I find, correctly made, and of considerable use in restoring and correcting this MS.

b. *Amarakoshapadavivṛiti,* by *Liṅgayasūri,* son of *Vaṅgala Kāmaya Bhaṭṭopādhyāya.* Begins:

Çivaṃ hariṃ vidhātāraṃ tatpatnīs tatsutāṃç ca vai |
natvā samastapratyūhaçāntaye maṅgalāya ca ‖
padavākyapramāṇajña*xīrasvāmyādi*sūribhiḥ |
kṛitān granthān samālocya bālānāṃ sukhabuddhaye ‖
yat kṛitaṃ sūrisiṃhena nāmaliṅgānuçāsanaṃ |
tatrasthāyāḥ padāvalyā vivṛitir vaxyate mayā ‖
yasye'ti | he dhīrāḥ vidvāṃsaḥ yasya guṇā anaghāḥ nirmalāḥ sa devaḥ çriyai cā'mṛitāya ca laxmyai moxāya ca sevyatām, etc.

(5,533) D. ff. 49. K. i. Written about 1750. About 1,250 *gr.*
(5,538) D. ff. 56. Do. Wants end; recent.
(5,549) D. ff. 52—102. K. ii. Ends in *Manushyavarga.* Worn.
(5,582) D. ff. 64. Do. Wants end; recent.
(10,395) Te. ll. 46. K. i. Very much broken and imperfect.
(10,396) Te. ll. 68. Do. Wants *varga* 1.
(10,397) Gr. ll. 127. K. ii.
(10,398) Te. ll. 37. K. ii. to the end of the *Vanaushadhivarga.* Very clearly written about 1700, but not inked.
(10,399) Gr. ll. 149. Total number, but they are not regularly numbered and some are lost or broken. K. i.—iii. Written about 1650 in a small hand.

The name of this book is generally given as Liṅgābhaṭṭīya; it and the next are said to have been used for the Commentary on the Amarakosha published at Madras in 1873, 4to. (*grantha*).

c. *Tikāsarvasva*, by *Vandyaghatiya*[1] *Sarvānanda*. Begins:

mude sandhīrāṇāṃ sagunalavavān syān mama pariçramaḥ |
kimcitsārthas tad iha vibudhāḥ xantum ucitam ||
ato ye sāsūyā anṛjumatayo nūtanatayā khalās te |
mīheyā guṇishu punar apy añjalir iyaṃ ||
atha ṭikāsarvasvaṃ daçaṭikāvit karoty amarakoshe |
Çrīmat sarvānando vandighaṭī mātur ārtti hā putraḥ ||

The whole work comprises about 8,500 *granthas*.

(5,528) D. ff. 310. K. i. f. 1; ii.—82 b.; iii.—260, b. Written about 1650? in the Mahratta country.
(5,536) D. ff. 79. K. iii. A recent transcript.
(5,537) D. ff. 2—77. Do. Imperfect and badly written.
(10,400) Gr. ll. 221. Complete. Written about 1650; a little worm-eaten.
(10,401) Te. ll. 63. K. i.
(10,402) Gr. ll. 111. Do.
(10,403) Te. ll. 156. Do. ll. 42, 43 and 101 are wanting.
(10,404) Te. ll. 93. K. ii.
(10,405) Te. ll. 57. Do.
(10,406) Gr. ll. 331. Do.

d. *Vyākhyāsudhā*, by *Bhānujidīxita*, son of *Bhaṭṭojidīxita*. In some MSS. (e.g. 5,535, 5,580) the author's name is said to be *Rāmāçrama* of Gujerat, a pupil of *Bhaṭṭoji*, he is stated to have composed this Commentary for *Kīrttidevasiṃha* of the Vadgela family, *adhipa* of the *Mapiyara-Vishaya*. It has been lithographed at Benares (oblong folio 50, 130 and 58 ff. s. a.). Begins:

vallavīvallabhaṃ natvā gurum *bhaṭṭojidīxitam* |
āmare vidadhe vyākhyāṃ munitrayamatānugām ||
prārīpsitasya pratyūhāpanuttaye kṛitam mangalaṃ çishya-çixārtham ādau nibabandha yasye'ti, etc. The author generally agrees with (*Xira-*) *svāmin*, but criticizes *Mukuṭa* very severely. For an imperfect list of books the author quotes, see Aufrecht's Cat. pp. 182–3.

(5,527) a. D. ff. 177. K. i. 3,179 *granthas*.
b. D. ff. 1—27 (recent) 210—336 of the original MS. and 337—391 (recent); K. ii. *Gr.* 6,702.
c. D. ff. 1—154. K. iii. *Gr.* 2,450.

The original part of this MS. is of about the beginning of the 18th century, and is from N. India. The text is in the middle of the page.

(5,529) a. D. ff. 181, of which ff. 111, 112 are missing. K. i.
b. D. ff. 329. K. ii.
c. D. ff. 146, of which f. 2 is missing, and 100—102 are numbered twice. K. iii. This MS. is recent. Text in the middle of the page.
(5,532) D. ff. 176. K. i. A N. Indian MS. Text and C. Recent.
(5,534) D. ff. 73. Do. Text and C.
(5,535) D. ff. 125. Do. Text and C.
(5,539) D. ff. 106. Do. Imperfect at end.
(5,540) D. ff. 45—160. K. iii. Text and C. *Sankīrṇavarga*. Recent.
(5,546) D. ff. 238. K. ii. To the end of *Xatriyavarga*. Recent.
(5,547) D. ff. 121. Do. Imperfect at end.
(5,548) D. ff. 2—12. Do. A fragment.
(5,580) D. ff. 171. K. i. Recent.
(5,581) D. ff. 102. K. ii. Breaks off in *Simhādivarga*. Recent. Injured by white ants or rats. A recent S. Indian copy.
(10,391) Gr. ll. 153. K. i.
(10,392) Gr. ll. 236. K. ii. ll. 186, 7 are wanting.

[1] That name is by no means certain; some MSS. have *Vandighaṭī°* and others *Vandibhaṭṭiya*, etc. Colebrooke (*Kosha*, 2nd edition, p. x.) mentions *Vandiyabhaṭṭa*. The best form of this 'house-' or 'family-name' seems the above, which is given in the oldest and best grantha MSS. The author must have been a native of the Deccan.

e. *Gurubālabodhinī*, an explanation of the *Amarakosha*, partly in Telugu. This was compiled at the end of the last century by two Paṇḍits of Tanjore; their names have not been preserved. This C., it appears, was never finished. A work with the same name has been printed at Madras, but I have not been able to identify it with this.

(10,419) Te. ll. 109. K. i.
(10,420) Te. ll. 209. K. ii.
(10,421) Te. ll. 409. Do.
(10,422) Te. ll. 185. Do.

f. Haridikshitiya? ——————. This is a very diffusive C., but neither the name of the book nor author is given. It seems to have been compiled some time in the last century. Begins:

sarvajñam sarvagataṃ bhujata sarvadā, etc.

(10,393) Te. ll. 140. [illegible]
(10,394) Gr. ll. 158. Haridikshitiya.

The "*Bodhinī*" is quoted, most likely the last work, of which this is probably the continuation.

II. त्रिकांडशेष: *Trikāṇḍaçesha*, a supplement to the *Amarakosha* by *Purushottama*. Contains uncommon words omitted in the A. K.

This has been published at Calcutta and elsewhere.
(5,573) D. ff. 57. Recent.

III. अभिधानरत्नमाला *Abhidhānaratnamālā* by *Haladhara* (usually *Halāyudha*), 5 sections; 4 containing synonyms and the last homonyms. Edited by Prof. Aufrecht.

(5,552) D. ff. 30. This begins: Iyam amaradattavararuciväguri°, etc. A recent transcript. Imperfect.
(10,460) Gr. ll. 53.
(10,461) Gr. ll. 33.

IV. अभिधानचिंतामणि: *Abhidhānacintāmaṇi*, a well-known Dictionary of synonyms. Edited by Drs. Böhtlingk and Rieu at St. Petersburg. 1847.

(5542) D. ff. 65. A recent S. Indian MS.

V. हेमचंद्रीयम् *Hemacandrīya* (sic!). The author's name is not mentioned. Begins:

vasudharādharāpatya(ṃ) purātanatapaḥphalam |
vadane dviradaçreshṭhaṃ vande pratyūhaçāntaye ||
padāni kāni sangṛihya prasiddhāni prayogataḥ |
kriyate *hemacandrīyam* kīrtanīyaṃ yaçaḥpadaṃ ||
§ gaur ūrdhvaloko nākas syān nilaṃ pāmarutomarāḥ |
çatānandaç çatadhṛitir, etc.

A classified Dictionary of synonyms in 11 *vargas*: svargādi, vyomādi, çabdādi, nāṭakādi-, manushyādi-, ātmādi-, bhūmyādi, vṛixādi-, çailādi-, mṛigādi-, paxyādivarga.

(10,464) f. Te. ll. 60—63.

VI. शब्दरत्नाकर: *Çabdaratnākara*, by *Vāmanabhaṭṭa* of the *Vatsa-kula*, son of *Kovaṭiyajvan* and grandson of *Varadāgnijit* (5,541). The verse which gives these details is not in No. 5,555, but a blank is left.

Begins: somāngam uttaṃsayate (5,541).
girijāxīnīlanīraja himakara° (5,555) (3rd verse of other MS.) paribhāshā.
pūrvaçāstrakṛitaṃ lax * * yat tad asmin nibadhyate |
pañcadhā vartate çabdo linge strīpuṃnapuṃsake ||
avyaye lingasāṃkarye'py eshām antyaç caturvidhaḥ |
na strī nṛishaṇḍaha(ḥ) strīlingavyavahārataḥ |
prāyo'tra rūpabhedena sāhacaryena ca kvacit ||
jñeyā trilingasankīrṇalingavyaktiḥ pṛithagvidhe |
bhinnalingapadaḥ çesho nā'tra dvandvaikaçeshayoḥ ||

nā (sic) pumān iti pulliṅge strīliṅge strī'ti kathyate |
napuṃsakaklībashaṇḍapadaṃ talliṅgavācakaṃ ||
liṅgatraye trishv iti syāt strīpuṃso syā(d) dvayor iti |
nishedhe çeshaliṅgaṃ syān natvaṃ tathādi pūrvabhāk ||
brahma viçvasṛig ātmabhūḥ, etc.

Kāṇḍa I.—Devādhyāya i., kālā° ii., grahā° iii., ṛishya° iv., meghā° v., çabdā° vi., kālā° vii., cittā° viii., pātālā ix.

Kāṇḍa II.—Saṅgharā x., parvatā° xi., vanā° xii., catushpādā° xiii., çaṅkutuntā° xiv., purā° xv., uktibhedā° xvi.

Kāṇḍa III.—The whole appears properly to be ended by a *nānārtha* section arranged according to the number of letters, and an *avyayādhyāya*.

(5,541) D. ff. 21. K. i. Wants conclusion; a recent S. Indian MS.

(5,555) D. ff. 66. A recent S. Indian MS.; breaks off abruptly at the beginning of K iii.

(10,443) Gr. ll. 114. End of the work; very much broken and injured.

(10,444) Te. ll. 2 and 5—116. *a* 2 to the end (?).

VII. प्रमाणनाममाला *Pramāṇanāmamālā*, by *Dhanañjaya*. 200 çlokas of synonyms for usual objects with about 10 more of introduction, etc. Begins:

tan namāmi paraṃ jyotir avāṅmanasagocaraṃ |
unmūlayaty avidyāṃ yad vidyāṃ sammūlayaty api ||
dvayam, etc.
ṛishir yatī munir bhixus tāpasaḥ saṃçito vrate |
tapasvī saṃyamī yogī varṇī sādhuç ca pātu vaḥ ||
dīxitaṃ moxaçishyaṃ ca tam antevāsinaṃ viduḥ |
kṛitāntāgamasiddhāntā granthāḥ çāstram ataḥ paraṃ ||
bhūmiḥ bhūr pṛithivī pṛithvī gambarī medinī mahī |
dharā vasuṃdharā dhātrī xmā viçvambharā vaniḥ ||

(5,563) D. ff. 31. A rough and very incorrect copy of about 1700.

(10,438) Gr. ll. 9. A good MS., differing much from the others.

The whole is here divided into i. Çabdasaṃkīrṇarūpaṇa-, ii. Çabdasaṃkīrṇaprarūpaṇa-, and iii. Çabdavistīrṇarūpaṇa-*paricchedas*. Written about 1700. Worm-eaten; ll. 6 and 9 half broken off.

(10,439) Te. ll. 9. Worm-eaten; written about 1700.

(10,440) N. N. ll. 12. Worm-eaten; written about 1700.

VIII. नाममालिका *Nāmamālikā*, a select vocabulary of fanciful synonyms in *çlokas* by *Bhoja-ahirāja* (v. l. *Mahīrāja*).

(10,464) a. Te. ll. 1—17. Written about 1720; a few lacunæ, and far from correct in parts.

I. *Svargādiprakaraṇa*. 42 çlokas.

vāgīçaṃ varalaxmīçaṃ gaurīçaṃ gaṇanāyakam |
kumāraṃ ca hridi dhyātvā kriyate *nāmamālikā* ||
svargo nāka-trilokāgrya-sudhāvāsa-budhālayāḥ |
mandākinīdharo divyaḥ, khapuraṃ tan napuṃsakam || 1 ||
meruçṛi(ṅ)gāgranagaraṃ, dhārādharapathasthitam |
deveshv animishā-'martya-nilimpā-'mṛitabhojinaḥ || 2 ||
vaimānikā, yajñabhujā, jarāmaraṇavarjitāḥ |
anidrāḥ, khacarā, nityāḥ, kanakācalavāsinaḥ || 3 ||
Indre syuḥ prāgdiçāṃnātha-mahendra-danujārayaḥ |
sarvāṅganayanā-'gāri-cintāmaṇi-varāsanāḥ || 4 ||
gopaḥ, pulomajākānto, bhogiyogī, mahāyaçāḥ |
tatpure lekhanī; tasya *saudhe* ca supatākikā || 5 ||
cintāmaṇau mahāratnaṃ vyāmopala iti'ryate |
kāmadhenau surabhi(ḥ) sye- (? çve-) tagauri'ti kathyate || 6 ||
āyudhe ca çatāraṃ syād; *vane* çriṅgāvanāmakam |

The remainder enumerates in a similar manner the names and belongings of *Agni*, *Varuṇa*, *Īçāna* and *Vishṇu*.

II. *Gaganādiprakaraṇa*. 18 çl.

ākāçaṃ, çabdaguṇākaṃ, naxatraṃ, padam acyutam |
vidyādharatsvaro yaxaraxogandharvamanditam || 1 ||

III. *Bhūmyādiprakaraṇa*. 252 çl.

vasundharā, ratnagarbhā dhāruṇī, dharaṇīdharā |
dhariṇī, bhūtadhātrī ca, viçvadhātri, xamā saha || 1 ||
vartulaṃ valayaṃ vṛittaṃ maṇḍalaṃ cakravālakam |
vindhyottarapade tu syād uttarāpathasaṃjñikaḥ || 2 ||
colas tu *daxiṇe deçe*; kāñcīdeças tu pallavaḥ |
samudre tu nadīnātha(ḥ) çaivalākaraṇīradhi || 3 ||

dvīpas (çl. 10); gold and metals, 16; jewels, 22; forests and trees, 35; plants, 61; animals, 70; men, 104; brahmans, 106; things referring to them (sacrifices, penances, etc.), 123; xatriyas, 152; vaiçyas, 204; çūdras, 228; mixed castes, 244. Ends:

ye vashṭirajjukhaḍgeshu praṇatyati sa pūrakaḥ |
karāṃs tu tālaṃ kṛitvā ye nṛittagānaṃ ca kurvate |
te —— lavacanāḥ proktā lipi (?)—çāstraviçāradaiḥ ||

IX. सम्यमिनामिमालिका *Saṃyaminām amamālikā*. Synonyms of the names of *Ṛishis*, by a *Çaṅkara*.

(10,463) l. Te. ll. 70—1. A little worm-eaten; written about 1750. This runs as follows:

namaskṛitya yatīndrāya çaṅkarānandayogine |
ṛishīṇāṃ nāmadheyāni badhyante çāstrataḥ kramāt || 1 ||
kaçyapo dhar(a)no[1] devo jagatkartā mahāmuniḥ |
agastyaḥ kalaçiputras tapanaḥ (pītasāgaraḥ) || 2 ||
aurvaçeyaḥ kumbhayonir agastir vindhyakumpakaḥ |
maitrāvaruṇir āgneyo munir vātāpisūdanaḥ || 3 ||
daxiṇaçārataḥ kvādhir (kvāthir) anasatyāgnimārutaḥ |
tasya bhrātā hi tīxṇaḥ syād anāma iti kathyate || 4 ||
prācetasas tu *vālmīkir* valmīkaç ca kuçīva(ça)ḥ |
caturāsyaḥ kuçagurur; granthakartā ca sūtrakṛit || 5 ||
çālāturīyako dāxiputraḥ *pāṇinir* āhikaḥ; |
halabhūtis tū '*pavarshaḥ* kṛitakoṭikaviç ca saḥ; || 6 ||
Yājñavalkyas tu yogaṃjir yogeyo bṛihadātrakaḥ |
āyavas tu *vaçishṭhaḥ* syād yajñāsyas tu paràçaraḥ; || 7 ||
gautumas tu çatānando vatsapāt pādalocanaḥ; |
yāyāvaro jaratkārur; *yavakrītas* tu rohitaḥ; || 8 ||
kuçāraṇiç ca *durvāsā* garbhajaḥ pavanāçanaḥ |
ashṭāvakraç ca romāṅguḥ dṛidhasyutyudhmavāhakaḥ (sic); || 9 ||
patañjaliḥ sarvamukho gonardī vāgvibhūshaṇaḥ |
avyādho vindhyavāsī ca marudūnandana ity api; || 10 ||
kātyāyano vāraruci(r) mayajic ca punarvasuḥ; |
vātsyāyanas tu kāpilyo vishṇugupto varāṇakaḥ || 11 ||
drāvilaḥ paxilasvāmī mallanāgo'ṅgulo'pi ca; |
atrir yamīraḥ sarvajño; *bharadvājas* tu yāmidaḥ; || 12 ||
viçvāmitro brahmamunir gātheyaç ca dṛidhavrataḥ |
nārado vishamasvāuta āji svajanavañchakaḥ || 13 ||
jābālir ājapūjyaç ca *jamadagnir* virocanaḥ; |
çarabhaṅgas tv agnimukho dhruvaḥ padmavatīpriyaḥ || 14 ||
kutsaḥ purukramaç çukro māṇḍavyo dehakaṇṭakaḥ |
saubharis tu kuvīnaḥ syād viçvavīryaḥ sutapradaḥ || 15 ||
parvataḥ kinnarajyeshṭhaḥ *kapilaḥ* sagarāntakaḥ |
(d)*attātreyas* tu yāmīriḥ savyābhodharavallabhaḥ || 16 ||
gārga jyotishiko mukhyo; *gārgeyas* tasya nandane; |
ityādayo munīndrāḥ syuḥ svargaloke cāriṇaḥ || 17 ||
Iti *çaṅkarācāryaviracitasaṃyaminām* nāmamālikā samāptā.

I have endeavoured to correct the somewhat corrupt text; where the mistake in spelling was evident I have not marked it; where additions or alterations have been made they are in [ ]. The synonyms of some names well known in Sanskrit literature are interesting, especially the identification of *Vatsyāyana* and *Paxilasvāmin*. That of Dāxiputra=*Pāṇini* has been already identified by Professor Goldstücker (Pāṇini's Place, pp. 210—1). This short vocabulary agrees in many respects with iii. 138 ffg. of the *Bhojanighaṇṭu* (No. VIII.). *Çl.* 3b—4a exactly agree with 138b—139a, and çl. 6 with 141b—142a, of the last-mentioned work. Some of the others also agree to a considerable extent with *çlokas* in the work attributed to *Bhoja*. As *Agastya* is a great personage in S. Indian tradition, he is probably here placed first by reason of the author coming from that part of India; a native of N. India would hardly have arranged the names thus. The author's authority for these identifications remains to be tested.

[1] MS. dharuṇo.

X. आगस्त्यव्याकरणोक्तशब्दसंग्रहनिघंटुः *Āgastyavyākaraṇokta-çabdasañgrahanighaṇtu* (sic!). The author's name does not appear. A number of synonyms of names of gods, etc., hitched into *çlokas*. Begins:

sārasvataprapañcasya nidānam, etc.
(1) maheçvaraḥ paçupatiḥ çrīkaṇṭhaḥ pāṇḍucandanaḥ |
çañkaro giriço rudro giriçaç çaçiçekharaḥ ||
Ends: brahmalokas satyalokas tatra pūrvaparājitā ||

(10,463) f. Te. ll. 20—28. About 120 *gr.* *Agastya* is said to have introduced culture into S. India; what the *Āgastyavyākaraṇa* means, I cannot say; the Tamil Grammar said to have been written by him can hardly be intended.

XI. प्रयुक्तपदमंजरी *Prayuktapadamañjarī*, by *Īçvarakrishṇa Kālidāsa.* Begins:

namaskṛitya kalām vāṇīm kālikām çyāmalām tathā |
kriyate kavisañgrāhyo prayuktapadamañjarī ||
|| ū(r)dhvalokaḥ svayamlokas sairiko bhogabhūmikā |
amartyabhavanam svargas suralokas trivishṭapam ||

12 short *paricchedas* of synonyms, beginning with heaven, gods, seasons, plants, birds, lion, etc., and ending with:

naliṇyām padminī proktā puṭaki nyajjinī tathā |
nālikam nalinam padmam çrīvarṇam bhogavarṇakam ||

About 250 *granthas.*

(10,464) b. Te. ll. 18—30. Worm-eaten; one leaf has the end broken off.

XII. राजकोशनिघंटुः *Rājakoshanighaṇṭu*, by *Raghunātha-paṇḍita*, son of *Nārāyaṇa* and minister of *Çivarāja* (the great Mahratta prince, 1664—80), by whose order it was composed. A list of synonyms of 'king' in Sanskrit, Mahratta, Telugu, and Hindustāni, and of names for things belonging to or referring to kings, etc. Begins:

rājā jñeyaḥ pādaçāhaḥ (!!!), svāmī sāheb (!!) ucyate; | antaḥ-puram tu daraṇī'ty āhur yavanabhāshayā ||

10 *Vargas.* About 370 *gr.*

(5,543) D. ff. 30.
(5,544) D. ff. 18.
(5,545) D. ff. 31.

XIII. सुप्रसिद्धपदमंजरी *Suprasiddhapadamañjarī*; classified synonyms of names for gods and heavenly objects, etc., by *Murāri-Çripatisārvabhauma.* About 60 *gr.* Begins:

masārasāravarṇāya, etc. (2). Then:
brahmā vidhātā viçvātmā; tasya çaktis *sarasvatī* |
vāṇī viçvamayī brāhmī; tasya putro hi *Nāradaḥ* ||
ajir marun munisvāmī svetāñgaḥ kalahapriyaḥ |
tasya vīṇā ca mahatī; tatsvare kākalī matā ||

(10,463) n. Te. ll. 75—79. Much worm-eaten.

XIV. पदचंद्रिका *Padacandrikā*, a collection of synonyms by *Mayūra.* Begins:

dhyātas sadā munibhir amburuhām sahāyo |
çāstreshu gūḍhaçabdānām prasiddhānām prayogataḥ ||
prakāçāya *mayūro*'yam babhāṇa *padacandrikām* |
jagannetram . . . . . . tāpanaç ca papī raviḥ |
heliç chāyāpriyatamaḥ çoṇabhā aribāndhavaḥ ||

i. *Devavarga*; ii. *Mānavavarga*; iii. *Sthāviravarga*; iv. *Tiryagvarga.* Ends:

çāpatiko bhujañgāriç candravān citrapiñgalaḥ |
bhṛiñge bhramarasārañgabhasalāḥ pushṭalolupaḥ ||

About 200 *gr.*

(10,464) h. Te. ll. 85—93. Much worm-eaten; written about 1700.

XV. नैघंटुकैकाध्यायः *Naighaṇṭukaikādhyāya*, a brief collection of synonyms for the earth, its products, animals, etc., chiefly epithets; by *Bāhlikeyamiçra.* Begins:

sarvaçabdamayīm vāṇīm bhāratīm parameçvarīm |
hṛidi dhyātvā *bāhlikeyamiçreṇa* kriyate kṛitiḥ ||
atha keshāmcid arthānām vyavahāraprayoginām |
abhidhānāni katicit sañgṛihyante yathāçrutam ||

The second *çloka* agrees with the first of *Appayya's Nāmasañgrahamālā* ("Verzeichniss," p. 225), which is probably a copy or original of the above.

(10,464) j. Tel. ll. 94—100. Worm-eaten; about 130 *gr.*

XVI. जैमिनिनिघंटुः *Jaimininighaṇṭu*, a brief collection of synonyms of heavenly objects, rivers, forests, plants, etc.

cidānandamayam devam bhūtāsunilayam harim |
namaskṛityā'tha çabdānām a (nuçā) sanam ucyate ||
dhāruṇī dha . . . . . tri viçvakṛishṭi punarvasū |
viçsambharā viçvadharā rohiṇī rasasundarī ||

(10,463) d. Te. ll. 13—17. Worm-eaten; about 80 *gr.*

XVII. नामकल्पद्रुमः *Nāmakalpadruma*, by *Keçava.*

A copious classified vocabulary; 4,250 *granthas* according to the author's statement in the last verse but one.

gurum çrīdaxiṇāmūrttim vibhum viçveçvaram param |
sarvajñam tam anādyantam rātrim divam upāsmahe ||
*kātyavācaspativyāḍibhāguryamara*mañgalāḥ |
sāhasāñkamaheçādyā vijayante jināntimāḥ ||
samālokya matāny eshām kalpadrur akhilārthadaḥ ||
kriyate *keçavenā*'yam nāmaprakṛitibodhanaḥ ||

27 sections divided into 3 *skandhas.* The last is on genders.

(5,553) D. ff. 206. A S. Indian MS. in several hands of about 1700.
(5,554) D. ff. 178. Do. Recent.

XVIII. संजीवनी *Samjīvanī.* The author's name does not appear. This is a classified vocabulary of synonyms in 2 *kāṇḍas* with a very brief *Nānārtha* section. Begins:

vaikuṇṭhādisurair īḍyo vaikuṇṭhāramanaçriyaḥ |
akuṇṭhāvikramaḥ pātu kaṇṭhād upari kesarī ||
dyaus trivishṇupadam vyoma viyad abhram nabho'mbaram |
etc.

(10,454) Te. ll. 49. About 1,000 *gr.*

XIX. कविजनसेवधिः *Kavijanasevadhi*, a list of a few synonymous names for gods, animals, etc., from which rhetorical figures are taken by *Ādināthakavi.* About 36 *gr.* Begins:

çrīgaṇādhipataye pratyūham damanāya ca | (1)
çivas trilokanaç çambhur mārtaṇḍakramabhairavaḥ |
(vi)shamāñgaḥ khaḍgavatsaç çarva(ç) çrīpriyadarçanaḥ ||
Ends: turushko yavano nīco; bauddhās sārveçvarās smṛitāḥ ||

(10,463) p. Te. ll. 83—86. Worm-eaten.

XX. सकलग्रथदीपिका *Sakalagranthadīpikā*, by *Sanatkumāra.*

(10,463) r. Te. ll. 90—94. This contains only *a* x. (about 50 *gr.*) synonyms for the earth, plants, and animals.
Begins: viçvambharā dharā devī rohiṇī viçvavallabhā | etc.

XXI. नाममात्रिकानिघंटुः *Nāmamātrikānighaṇṭu*, a collection of synonyms by *Varadarājācārya.* 50 *gr.* Begins:

sarvaçāstreshu ye çabdās suprasiddhāḥ prayogataḥ |
tacchabdān ca samāhṛitya kriyate nāmamātrikā ||
§ svargo nākas surāvāsa(ç) çvairiko bhogabhūmikā |
devājayamjayās sūryā nilimpā maruto budhāḥ ||
Ends: mālaç caṇḍālake prokto mandākinī ca vāṭikā ||
Māla is evidently the Telugu word.

(10,463) s. Te. ll. 25—100. A little worm-eaten.

XXII. नामसंग्रहनिघंटुः *Nāmasaṅgrahanighaṇtn*, a select list of synonyms by *Bhārgavācārya; 50 gr.* Begins:

vande'haṃ kundamandārasandohalalitākṛitiṃ |
çaṅkaraṃ bhārgavārāmamādhavaṃ mādhavānvayaṃ ||
padāni kāni saṅgṛihya sarvaçāstraprayogataḥ |
bhārgavācāryavaryeṇa kriyate nāmasaṅgrahaḥ ||
§ *brahmā* sureças svayambhuç caturānanaḥ |
kadāvatīpurīnāthas surajyeshṭhaḥ pitāmahaḥ ||
Ends: Mahāpaxaḥ khaḍgadaṃshṭras suparṇe himasaṃbhavaḥ ||
(10,463) t. Te. ll. 101—103.

XXIII. हनुमन्निघंटुः *Hanumannighaṇṭu.* Begins:

çrīrāmam ānamya gurūn vālmīkipramukhān ṛishīn |
sarvalokopakārārthaṃ kriyate padamañjarī ||
kavīndrajīvitās sarvavyākaraṇapraçixitāḥ |
çabdā mayā prayuktāç ca santy atra nidhayo bhuvi ||
Then (in Telugu): "Trivikramācārya has clearly explained these two verses in his Commentary."
§ phalodayas surāvāsa(s) *svargo* nākas trivishṭapaṃ |
bodhāyanaṃ mahāyāmadivasāvāsabhūmikā ||
sairiko bhogabhūmī syād amartyabhavaṃ giriḥ |
devā ni- (1b) limpā marutas surās sūryā budhā rathāḥ ||
Taraṅga 2 (14) antarīxādi°; iii. (16) bhūmyādi°; iv. (19b) siṃhādi°; v. (21) manushyādi. Ends:
Mlecchās tu cā'pi bāhlīkāḥ; kīrṇe ajātyās tu prakirtitāḥ || (sic!)
A few words of explanation are added in Telugu; e.g. "names of gods," "names of castes," etc. 200 *gr.*
(10,465) a. Te. ll. 1—22. Written about 1780.

XXIV. शब्दचंद्रिका *Çabdacandrikā*, a classified list of synonyms by *Bāṇa kavi.* This cannot be the author of the Kādambarī and Harshacarita, as here *Vidyāraṇya* (*i.e. Mādhavācārya*) is invoked as a *guru.* The Telugu word *māla* (=*cāṇḍāla*) also occurs in the book. Begins:

*vidyāraṇya*gurūn sarvabhaumādyakhilasatkavīn |
namaskṛityā'tha *Bāṇena* kriyate çabdacandrikā ||
§ svarge sārasvatapurī bhogabhūmis tu sairikaḥ |
gīrvāṇanagarī vīrasādhāraṇapurī 'ti ca ||
nilimpā maruto'martyāḥ | guruçishyā divaukasāḥ |
indro vidyādharasvāmī paramanyur yudhishṭhiraḥ ||
sarga i. (svargādilokapālāḍhikāraḥ), 29; ii. (antarīxādhikāraḥ, 31; iii. (bhūmyadhikāraḥ), 32; iv. (samudrādhikāraḥ), 34; v. (manushyādyadhikāraḥ), 35b.
(10,465) c. Te. ll. 29—39. About 100 *gr.* Ends:
(caṇḍālāḥ) tadbhedā(ḥ) çriṅgalāḥ kālā mūdanāḥ prāñchukā narāḥ ||

XXV. बालप्रबोधिका *Bālaprabodhikā*, a collection of synonyms classified in 15 *Upadeças* by *Natkirakavi.*

jñānaprasūnakalikāṃ namaskṛitya maheçvaraṃ |
bālaprabodhikānāma kriyate çabdaçāsanaṃ ||
§ svargas surālayo'martyalokas svacchandabhūmikā |
sarvā sunilayo devapurī svairika ity api ||
Ends: āçiny antaḥpurapreshyā nā' ptabhogakumārikā ||
(10,465) f. Te. ll. 56—87. About 200 *gr.*

XXVI. गीर्वाणभाषाभूषणम् *Girvāṇabhāshābhūshaṇa.* A collection of synonyms by *Trivikramācārya.* Begins:

ekaikaçabda°, etc. (1).
svarge mahāmahī ca syād, indre vikramadarçanaḥ |
agnau kilālakaḥ, sūrye vipravarya itī'ryate ||
(10,465) k. Te. ll. 100—105. About 50 *gr.*
By Gīrvāṇabhāshā, in S. India, Sanskrit as occasionally spoken still and written by learned men, is intended.

XXVII. अनेकार्थसंग्रहः *Anekārthasaṅgraha*, a dictionary of homonyms by *Hemacandra*, the author of the *Abhidhānacintāmaṇi* (see p. 46) and several grammatical works. This attribution is, however, doubtful. Begins:

dhyātvā bhaktakṛitaikārthaçabde sandohapūritāḥ |
ekasvarādishaṭkādyāḥ kurve'nekārthasaṅgrahaṃ ||
akārādikrameṇā'dāv atra kādikramo'ntataḥ |
uddeçya vacanaṃ pūrvaṃ paçcād arthaprakāçanaṃ ||
yatrai'ka eva rūḍho'rtho yaugikas tatra darçane |
anekasmiṃs tu rūḍhe'rthe yaugikaḥ procyate'nena ||
padānāṃ bhuñjato yasmin anekārtha prakāçyate |
pradarçanīyo nai 'vā'sau tasyāṃ na tatvasaṅgataḥ ||
The arrangement is described in vv. 1 and 2, viz., according to the number of letters in the word, and then the words in each of these classes are arranged alphabetically, though not always quite exactly. The last section comprises indeclinables. Ends:
ahahe'ty adbhute khede devareṇā'ntarvinārthayoḥ |
ahobatā'nukampāyāṃ khedāmantraṇayor api ||
(5,572) D. ff. 61. A recent S. Indian transcript; about 2,000 *gr.*
This appears to be included in the Calcutta edition (1807) of the *Abhidhānacintāmaṇi* which is, however, not accessible to me at present.

XXVIII. नानार्थरत्नमाला *Nānārtharatnamālā*, a dictionary of homonyms by *Daṇḍinātha* (*Daṇḍādhinātha*) or (v. l.) *Bhāskara.* Composed (in the 14th century?) for a king *Harihara.*

vedānām api mūrdhā no yan nirdhāraṇabhīravaḥ |
tad apāstatamastomaṃ vastu vandāmahe vayaṃ ||
The author calls himself *Daṇḍeça.* In this work the words are arranged in 6 kāṇḍas (*ekāxara*, 1; *dvyaxara*, 2; *tryaxara*, 3; *caturaxara*, etc., 4) according to the number of syllables (1—7), then follows a *saṅkīrṇa* (5); and lastly the indeclinables (6) arranged in the same way as the rest. The genders are indicated by the same technical terms as in the *Amarakosha* (*trishu, dvayoḥ*, etc.).
(5,570) D. ff. 75. A recent and incorrect S. Indian transcript, full of lacunæ; ends abruptly in *Saṅkīrṇa* section (last but one).
(5,571) D. ff. 8. Do. *Ekāxara* (first) section only.
(5,574) D. ff. 57. *Dvyaxara* section. A recent S. Indian MS. Breaks off abruptly in *hāntavarga.*
(5,575) D. ff. 50. *Tryaxara* section. Do. Ends abruptly in *lāntavarga.*
(10,424) Gr. ll. 114—188. Begins at the end of the *dvyaxara* section, and contains the rest. Recent.
(10,426) Gr. ll. 79. Recent; broken at the beginning.
(10,427) N.N. ll. 64. Written about 1700. A little worm-eaten.
(10,428) Te. ll. 46. Ends abruptly in the last section. Written about 1700.
(10,429) Gr. ll. 90. Written about 1650. The first l. has been replaced; ends abruptly in *saptāxara* section.
(10,430) Te. ll. 84. Worm-eaten.
(10,431) Gr. ll. 6—16. A useless fragment of the *Dvyaxara* section.
(10,432) Gr. ll. 8. *Ekāxara* section. Not inked; worm-eaten.
(10,433) Te. ll. 5. Do.
(10,434) Gr. ll. 20. *Dvyaxara* section.
(10,435) Gr. ll. 63. Do.

XXIX. कविदर्पणनिघंटुः *Kavidarpaṇanighaṇṭu*, a dictionary of homonyms arranged according to the final consonants by *Rāma*, Çokakaropādhyāya (*sic*) (10,449). The name is not given in all the rest. Begins:

kalyāṇaikanivāsāya jānakījātaye namaḥ |
āsīd anucaro yasya çabdabrahmamayo'nujaḥ ||
koshāntareshu dṛishṭāni saṅgṛihītāni ca svataḥ |
ucitāni padāny atra paçyantu kavipuṅgavāḥ ||

The genders, etc., are indicated as in the A. K.

tvaṃtāthādikam adhvānam anu . . tyā'*maro*ditaṃ |
nighaṇṭur ucyate; mārgaṃ kas tyajid pūrvakalpitaṃ ||

1,325 *gr.* Ends:

nā'ndhāḥ paçyanti nukure rūpaṃ yadi sunirmale |
mukurasyā'sti ko doshas? tatkartur vā? vicintyatāṃ ||

(5,576) D. ff. 73. Many lacunæ. A S. Indian MS. of about 1700. Not by any means correct.

(10,448) Te. ll. 54. Lacunæ; written about 1700.

(10,449) Te. ll. 47. Similar to the last.

(10,450) Gr. ll. 31. Written about 1680.

XXX. वैजयंती *Vaijayantī*, by *Yādava-bhaṭṭa* or *Yādavasārvabhauma*.

The MSS. in this library contain only the part which treats of homonyms (*anekārthakāṇḍa* or *çeshakāṇḍa*).

(10,441) Gr. ll. 87. Written about 1650, but in good order. Begins:

atha kāṇḍe'nekārthāḥ procyante vistṛitais tribhiḥ |
dvyaxarās tryaxarāḥ çeshā iti kāṇḍeshu te kramāt || 1 ||
akārādi xakārāntaṃ nāmnāṃ ādyaxarakramāt |
saṅgraho dvyaxarādīnāṃ proktaḥ prāyo vinā purā ||
artha(ḥ) syād vishaye moxe çabdoeye . . prayojane |
vyavahāre dhane çāstre vastuhetunivṛittishu ||
arkko'rkkaparṇe sphaṭike jyeshṭhabhrātari | etc.

Words are arranged firstly according to the number of letters, and secondly according to the gender. In each subdivision they are then placed according to the initials. The whole closes with sections on indeclinables and on gender. This MS. is carelessly copied and in a very illegible hand.

(5,556) D. ff. 5. The commencement only; a recent S. Indian transcript.

(10,442) Gr. ll. 65. Probably the original of the last; it now is much broken and but little remains of several ll.

(10,463) c. Te. ll. 7—12. The last section (on genders). Begins:

atha nāmnām iho'ktānāṃ anuktānāṃ ca sarvaçaḥ |
sāmāny(ai)r laxaṇaiḥ kaiçcit kriyate liṅganir(ṇ)ayaḥ ||

The sections treat of napuṃsakaliṅgāḥ, nṛishaṇḍa°, strīshaṇḍa°, triliṅgāḥ, arthaliṅgāḥ, and sāmānyaliṅgāḥ. Ends: vaijayantīm iva vaijayantīm.

XXXI. श्लेषार्थपदसंग्रहः *Çleshārthapadasaṅgraha*, by *Çrīharshakavi*, a classified dictionary of homonyms, and of words which have different meanings according to gender. Begins:

sāketasaudhopariyan sarāgaṃ, etc., 2 stanzas, and then:
koçāntarāṇi saṃvīxya samāhṛitya tatas tataḥ |
kṛitaḥ *çrīharsha*kavinā *çleshārthapadasaṅgrahaḥ* ||
—vede hiraṇyagarbhe ca vedāntajñeyavastuni |
maharshau bodha ānande brahmaçabdaḥ prakīrtitaḥ ||
parabrahmaṇi padmāxe parameshṭhini manmathe
munau nabhasy upanishady ātmabhūçabda īritaḥ ||
surajyeshṭhāv iti khyātau sutrāmaçatapatrajau |
parantape ca vāgīçe parameshṭī te bhaṇyate ||
vṛiddhe viriñcau ca pitur janake ca pitāmahaḥ |
hiraṇyagarbhaçabdas tu vighneçe ca viriñcane ||

Ends:

kapilāntakadāre strī siddhabhede muniçvare |
striyāṃ tu dhenuḥ kathitā, sāṅkhyaçāstra(ṃ) tu kāpilaṃ ||

About 280 *gr.*

(10,464) d. Te. ll. 35—45. Much worm-eaten and injured.

XXXII. नानार्थशब्दानुशासनम् *Nānārthaçabdānuçāsana*, by *Maṇḍanamiçra-Sāhityarasaposhin*. Begins:

gaurīmaheçvarādīni daivatādaivatāny evam ātmani |
dhyāyan nānārthaçabdānuçāsanam racayāmy ahaṃ ||
sūrye çive ca devendre sphaṭike bhrātari drume |
parvatāgre ca çubhre ca çulve ca'rkaḥ prakīrtitaḥ ||
marko manasi mārjāre mārute markaṭe'pi ca |
karkas tu darpaṇe çubhra ghoṭake ca ghaṭe drume ||

Ends:

raktāxo mahishe daitye pārāvatacakorayoḥ |
gotumbāyāṃ gavāxi tu gavāxo jālake pumān ||

A dictionary of homonyms alphabetically arranged according to the finals. 260 *gr.* This seems based on the *Vaijayantī* to a considerable extent.

(10,464) e. Tel. ll. 46—59. Worm-eaten; ll. 47 and 8 have the right ends broken off, and several words thus lost in each line.

XXXIII. अनेकार्थध्वनिमंजरी *Anekārthadhvanimañjarī* (or Nānārthadhva°), a vocabulary of homonyms, by an anonymous author.[1] This is almost entirely taken from the ancient *Çāsvata-kosha* (see Aufrecht, Cat. p. 182*a*). *Kāṇḍa* i. *Çlokādhikāra.* (From No. 5,564).

pratyūhavanaçāntāya, etc. (1).
çabdāmbodhir mahān yena sasṛije parameshṭhinā |
yas ta . . ko naraḥ çaktas tasmai yāgātmane namaḥ ||
çuddhavarṇam anekārthaçabdamauktikam uttamam |
kaṇṭhe kurvantu vidvāṃsaḥ çraddhāvato'py aharniçam ||
sarasvatyāḥ prasādena kavir badhnāti yat padam |
prasiddham aprasiddhaṃ vā tat pramāṇam ca sādhushu ||

5,668 omits both the first and second verses and begins with the third.

Çivaçabdaḥ || *çivaḥ* çarvaḥ çivaḥ çuklaḥ çivaḥ kīlaḥ çivaḥ paçuḥ; |
çivā gaurī çivā kroshṭī; çivaṃ bhadraṃ çivā'bhayā |
gaurī çivapriyā proktā; gaurī gorocanā matā |
gaurī syād aprasūtā strī, gaurī çuddhobhayānvayā ||

Hariçabdaḥ || *Harir* indro harir bhānuḥ harir vishṇur harir marut |
hariḥ siṃho harir bheko harir vājī hariḥ kapiḥ ||

102 *çlokas* (5,568 has 97 only).

Kāṇḍa ii. Itaḥ prabhṛity anekārtha çabd(āḥ) çlokārdhagāminaḥ |
veditavyā budhaiḥ paççād dvyatyadhikṛitasaṅgraha (sic!) ||

Then follows the explanation of *Vapra*, with which No. 5,668 begins. 88 *çlokas.*

Kāṇḍa iii. rājā candro nṛipo rājā; paya(ḥ) xīram payo jalaṃ |
mitro bhānuḥ suhṛin mitraṃ dharaṃ chidraṃ dharaṃ bhayaṃ ||

27 *çlokas.*

Kāṇḍa iv. yo yajed rājasūyena maṇḍalasye'çvaraç ca saḥ |
Çāsti yaç ca'jñayā rājā samrāḍ abhidhīyate ||

31 *çlokas.*

Ends: Upanayanāt saubhāgyaṃ paṭhatā(ṃ) çraddhavatām aniçam || 248 *granthas.*

Another work with the same name occurs in "Notices," ii. pp. 155–6; it is by Gadasiṃha.

(5,564) D. ff. 19. A S. Indian MS. of about 1750. Incorrect.

(5,565) D. ff. 10. Lacunæ.

(5,566) D. ff. 10. A rough, imperfect copy; wants beginning and end.

(5,567) D. ff. 12. Do.

(5,568) D. ff. 19. This gives a very good text, but it differs much from that of 5,564. The last section is wanting in this MS.

(5,569) D. ff. 2—19. A rough copy; begins with i. 10.

(10,463) h. Te. ll. 34—37. i. 3—48. Here strangely enough made into another work and dubbed '*Kavisañjīvanī.*' Written in a large hand.

XXXIV. शब्ददीपिका *Çabdadīpikā*, a brief vocabulary of unusual homonyms arranged according to the final consonant by one *Kavikumbhīnasādhipa* (v. l. °nātha).

[1] The Oude Cat. (Fasc. v. pp. 8–9) mentions a similar work which agrees with the above in extent, and attributes it to Mahāxapaṇa Kavi. See also Fasc. vi. pp. 6–7.

bhrāntyā'paçabdatimire rājamārgam aj(ñ)ānatām |
çabdadīpikām dhatte kavikumbhīnasādhipaḥ ||
. . . .
svastikas sadmabhede ca bāhukhaṇḍe ca vaxasi |
saṃyakas syād prishṭau khaḍge; *sthāsako* budbude 'pi ca ||

(10,463) j. Te. ll. 38—60. Worm-eaten; l. 49 has half broken off; 350 *gr.*

XXXV. भुवनप्रदीपिका *Bhuvanapradīpikā*, a list of homonyms by *Sārvabhauma-miçra.* About 40 *gr.*

bhavanaṃ satkavīndrāṇāṃ bhuvanaṃ padasādhanaṃ |
taddarçanāya kriyate dīpadan nāmaçāsanaṃ ||
§ *ajo* rudre paçupatau vishṇau dhātari nārade |
meshe lokāntare dhāmni dante 'pi ca nigadyate ||
harir vināyake siṃhe çārdūle mahīvallabhe ||
xatriye 'pi ca maṇḍūke vishṇau plavagakitayoḥ ||
hariṇī mṛigabhede ca haridrāyāṃ niçāmukhe |
laxmyāṃ patitavratāyāṃ ca; *hariṇaṃ* gajamastake ||

Ends: *rājarttaṃ* tu vaikrānte daraṇīvalaye 'pi ca |
sugandhiḥ kadalībhede ratnabhede ca kathyate ||

(10,463) o. Te. ll. 80—82. Worm-eaten.

XXXVI. शब्दचिंतामणि: *Çabdacintāmaṇi*, a select list of homonyms by *Vyāsaviṭṭhalācārya.* 35 *gr.* Begins:

çrīmadānandatīrthāya tīrthapādāya yogine |
namaskṛityā'tha nānārthaçabdacintāmaṇir īryate ||
§ *Vasundharā* dharāyāṃ ca çuktimatyāṃ nigadyate |
kumāraḥ pārvatīsūnau manmathe cā kuçadhvaje || etc.

Ends: ṛishivṛixe (vaikunṭhe) ca dūrvāyāṃ vrīhāv api nigadyate ||

(10,463) q. Te. ll. 86bis—89. Worm-eaten.

XXXVII. षडर्थनिर्णय: *Shaḍarthanirṇaya*, a vocabulary of homonyms (each with six different meanings) by *Kavirāxasa.* This must be the pedantic author of the *Rāxasakāvya.* Begins:

abje moxe jale xīre siṃhe sūrye 'pi cā'*mṛitaṃ* |
ākāçe tridive tyāge dhyāne svīye ca nirṇaye ||
Svargaḥ prakīrtitaç cā'tha vajras tu parikīrtitaḥ || etc.

Ends: Vishṇau siṃhe surendre ca sūribhiḥ parikīrtitaḥ (hariḥ) ||
About 80 *gr.*

XXXVIII. दशदीपनिघंटु: *Daçadīpanighaṇṭu*, by *Vedāntācārya*, a vocabulary of homonyms, each with 10 different meanings. Begins:

jagatkalyāṇaposhāya heshā yasya praçasyate |
kalayāmi tam açrāntaṃ kaṇṭha . . . . saindhavaṃ ||
ekaikasya padasyā'rthān daçadhā kalayan budhāṃ |
modāya racaye koçaṃ daçadīpakanāmakaṃ ||
sudhas sudhākare vṛixabhede dharmavrate 'pi ca |
sudhā xīre latābhede vidyāyāṃ īxuvācake ||
amṛite cūrṇakalke ca syāt sudhā mādhvakakiṭṭake |
ajaçabdaḥ, etc. 60 *gr.*

Ends: maṇibhede puṇḍarīkaṃ sitāmbhuje jalāçaye |
phalabhede vyāghradante çilābhede sthalāntare ||

(10,463) a. Te. ll. 1—4. Worm-eaten; written about 1700.

XXXIX. विश्वप्रकाशिका *Viçvaprakāçikā*, a dictionary of homonyms by *Maheçvara.* Regarding this work and the system of its arrangement see the acute remarks in Aufrecht, Cat. p. 187*b.* and ffg., where the introduction is also given.

(5,577) D. ff. 133. A S. Indian MS. of about 1750. Ends *Çabdabhedaprakāra.* About 2,400 *gr.*
(5,578) D. ff. 133. Lacunæ.
(5,579) D. ff. 130. ff. 1—98 are in a N. Indian hand of about 1650, the rest has been supplied recently in S. India. ff. 45, 61, 63, are wanting. All these MSS. appear to be independent.
(10,446) Gr. ll. 101. Written about 1700. Ends abruptly: Çaṃ kalyāṇe sukhe.
(10,447) Gr. ll. 92. Not inked; written about 1700. Pariccheda 1 ends l. 90; breaks off abruptly in *avyaya* section.
(5,562) D. ff. 6. *Çabdabheda* section.
(5,561). Contains a fragment of the same.
In the first MS. (5,577) this *nānārthapariccheda* is said to be the second.
In none of these MSS. do I find any statement regarding the date of composition.

XL. मेदिनी *Medinī*, by *Medinīkara.* Homonyms arranged alphabetically. According to Colebrooke (A. K. p. x.) this is an improved work based on the *Viçvaprakāça.*

(5,557) D. ff. 90. f. 50 is injured. Ends, *hāntavarga.* A N. Indian MS.; written saṃv. 172 (sic!)
(5,558) D. 14 ff. A rough copy. *Yāntav.* to *xāntavarga.*

XLI. अव्ययसंग्रहनिघंटु: *Avyayasaṅgrahanighaṇṭu*, an explanation of the different meanings of indeclinable particles, arranged according to the number of syllables (1—5) by *Çākalya-Mallubhalla* (sic!). Begins:

praṇamya çirasā devaṃ bhadrādrinilayaṃ hariṃ |
athā'vyayāni katicit saṅgṛihyante yathāçrutaṃ ||
§ *aḥ* syād bhede nishedhārthe svalpe cā'py anṛitārthake |
āḥ tu santāpane kope *pūñ* ca syād īshadarthake ||

Ends: upāntataḥ puro'rthe ca syād ādyarthe'gravācake ||

(10,465) j. Te. ll. 99—29. About 45 *gr.*

Lists of (Synonymous) Words which have more than one Form.

XLII. द्विरूपकोश: *Dvirūpakosha*, said to be by *Çrīharsha*, the author of the *Naishadha.* Begins:

pramodam . . dhātum çābdikānām, etc.

Then follow *paribhāshās* in a single *çloka.*

kvacin nā'tra kṛito (? mātrākṛito) bhedaḥ kvacid varṇakṛito 'tra ca |
kvacid vibhaktibhedaiç ca çabdānāṃ rūḍhitaḥ kvacit ||
vidyād agāram āgāram apagām āpagām api |
arātim ārātim atha kramaḥ krāmaḥ prakīrtitaḥ ||

Ends: sodaraç co'daraç ca syād bāndhavo bandhur ucyate |

The author professes to have examined many *prabandha.*
(10,459) Gr. ll. 6. Begins with the second *çloka* as above. Lacunæ; worm-eaten. Ends: durghaṭanighaṇṭus sampūrṇaḥ. This copy is imperfect.
(10,464) g. Tel. ll. 64—84. Much worm-eaten; about 120 *gr.*
This is almost identical with the last section of *Maheçvara's Viçvaprakāça*, viz. the *çabdabhedaprakāra.*

XLIII. त्रिरूपकोश: *Trirūpakosha*, lists of words which have 3, 4, and 5 forms, by *Kacaṇa-Bilhaṇa kavi.* 60 *gr.* Begins:

praṇamya sarvalokānāṃ jananīṃ sarvamaṅgalāṃ |
sacatuḥ pañcarūpatrirūpakosha 'tha (? 'dhuno) vucyate (sic) ||
devakī devakī daivakī; duraṃ bhiduraṃ bhiduḥ; |
vāg vācā ca vacaç ca syād; dig diçā diça ity api; ||
dvayī dvayaṃ ca dvitayaṃ; tritayaṃ ca trayī trayaṃ; |
pāṇḍaraḥ pāṇḍuraḥ pāṇḍū; rathiro rathiko rathī; ||
sadṛik sadṛixas sadṛiças; tadṛik tādṛixa tādṛiçāḥ; |
navaṃ navyaṃ navīnaṃ ca; bhīru bhīruka bhīlukāḥ; ||
lāxa rāxā ca raxā ca; manmada pramadās samāḥ; |
prithiviḥ pṛithivī ca syāt pṛithvī ca parikīrtitā; ||
salilaṃ sariraṃ saliraṃ cā; 'sraṃ cā'çram āçravat; |
pariveshaḥ parīveshaḥ pariveçaḥ (prakīrti) taḥ; ||
bhrūkuṃsaç ca bhṛikuṃsaç ca bhrukuṃsaç cai 'ti kathyate; |
nicolaç cā'pi niculas tathā colaḥ prakīrtitaḥ ||

Of the rare 4 or 5 form words but few examples are given, e.g.:

candrabhāgā cāndrabhāgā cāndrabhāgī ca sa smṛitā |
candrabhāgī ca . . 'vo'ktā budhair evaṃ caturvidhā ||
patrā patrī patrikā ca patrakaṃ patram ucyate ||
. . . .

With much that is fanciful, there is here some useful matter.
(10,464) k. Te. ll. 101—6.

XLIV. देश्यनिघंटुः *Deçyanighaṇṭu*, by *Rājacandra*, a list of *deçya* words, mostly Mahraṭṭa and Canarese; a few appear to be *Hindī*. Begins:

decyān çabdān samāhṛitya (prayog(ā)c ca viçeshataḥ |
kriyate *rājacandreṇa* nityaṃ(!) deça-(? çya) nidarçanaṃ ||
. . ne *dārs* . . *varjiraç* ca bhūpe syā(t) *xatriyo*' pi ca |
rāhuttaç çūrasāmānye *haṃbira* iti kathyate ||
sāmanto rājyasandhistho *manyo* durgādhipe 'pi ca |
bhixuke *jangamaç* ca syān *mālaç* cāṇḍālavācake ||
odane *koraṃ* (? coram) ity uktam tadbhede *kicaḍī* 'ti ca |
iṅgālaḥ kalikāyāṃ syāt pakve *pikkam* itī'ryate ||

As further on we read, *kaṅkhāṇas sindhudeçāḥ*, the author was probably a S. Mahraṭṭa. Very incorrect.
(10,463) b. ll. 5—6.

XLV. ऐंद्रनिघंटुः *Aindranighaṇṭu*, by *Vararuci*. Begins:

pūrvaṃ padenabhuvā proktaṃ çrutve' ndreṇa prakāçitaṃ |
tad budhebhyo *vararuciḥ* kṛitavān aindranāmakaṃ ||
akāro vāsudevas syād ākāras tu pitāmahaḥ |
ikāra ucyate kāmo laxmīr īkāra ucyate ||

Ends: haiḥ syāj jave dhane kuṃbhau, xaṃ xetre raxasi smṛitaḥ |. About 50 *gr*. A ridiculous little tract; it assigns meanings to all the letters of the alphabet!! and to each consonant with the different vowels.
(10,464) c. Te. ll. 31—34. Worm-eaten.

XLVI. षण्मुखवृत्तिनिघंटुः *Shaṇmukhavṛittinighaṇṭu*, anonymous. About 30 *gr*. Containing (except in 2 or 3 *çlokas*) in the first *pāda* 3 words in the nominative, and in the next 3 in the locative. It seems to be intended that the meaning of the first word in the first *pāda* should be expressed by the first in the second, but nearly all the words are very unusual, and the MS. is far from correct. Begins: Nilimpakaṃ tu kutkilās (?). The beginning appears to be wanting. The following will serve as a specimen:

rājaputrī rasā xīrā mālatyāṃ katake rase |

(10,463) e. Te. ll. 18—19. Worm-eaten.

XLVII. कविदीपिकानिघंटुः *Kavidīpikānighaṇṭu*, by *Vikramādityarāja* (!), a number of unusual synonyms of the names of celestial and terrestrial objects, animals, etc.

yasya (dvi)radavaktrādyāḥ pārishadyāḥ paraççataṃ |
vighnaṃ nighnanti bhajatāṃ vishvaksenaṃ tam āçraye ||
purā munīndrais saṃproktān çabdān saṅgṛihya çāstrataḥ |
Vikramādityarājena kathyate *kavidīpikā* ||
§ svarge trivikramapadaṃ surāvāsas, sudhāṅgaṇaḥ |
jayaṃjayas suro'martyo; dyotanī tu sitāsitā ||

Ends: tadbhede gajatuṇḍaç ca vyālapaxī'ti kathyate ||
(10,463) g. Te. ll. 29—33b. Worm-eaten; about 70 *gr*.

XLVIII. कविजीवनम् *Kavijīvana*, a work similar to the last, by one *Dharmarāja*, who calls himself a poet (*çl.* 2).

kalyāṇaikanivāsāya, etc., 2 vv.
vasundharā dharā rāmā çyāmā dhāmā paurāṇikā |
madhye tasyā'vartulas syāj jaṃbudvīpaḥ kumārakaḥ ||

Ends: goma pushyādikaṃ jīvadhanaṃ syāt pādabandhanam ||
(10,463) k. Te. ll. 61—9. About 50 *gr*.

XLIX. सरसशब्दसरणिः *Sarasaçabdasaraṇi*, a collection mostly of indecent words or of words suggesting indecent associations.

padāni kāny apūrvāṇi saṃgṛihyā'tra prayogataḥ |
*rasaçabdasaraṇyā*khyanighaṇṭuḥ kathyate mayā ||
indre bhogavatīnātho manmathe kelinīpriyaḥ |
sure nilimpaḥ kutkiraḥ parvate ca nigadyate ||

(10,463) m. Te. ll. 72—74. About 25 *gr*.

L. सुप्रसिद्धपदमंजरी *Suprasiddhapadamañjarī*, by *Çrīpati-sārvabhauma*-MURĀRI-KAVI.

LI. शब्दरत्नसमन्वयः *Çabdaratnasamanvaya*, a list of words arranged according to the finals with the meanings in Sanskrit, except in a few cases, said to be by *Çāhajī-rāja* (of Tanjore, and of the 17th cent.). 1,200 *gr*.

(5,559) D. ff. 192.
(5,560) D. ff. 2—82. A fragment.
(10,451) Gr. and Te. ll. 115. Much injured.
(10,455) a. Gr. ll. 27.
b. Te. ll. 68.

Similar collections of words. The first consists chiefly of *çlokas* from the *Nānārtha* sections of well-known *koshas*.

Nos. 10,425, 10,436, 10,437, 10,445, 10,456, 10,457, 10,466 contain similar collections of words mostly arranged according to the finals and in several cases accompanied by vernacular explanations. They do not appear to be of the least use.

(10,458) Gr. ll. 8 and 9. Contain the original and copy (both not inked) of a collection of explanations of verbs; begins:

bhavaty arthe bhavaty asti jāyate vidyate tathā |
sampadyate nishpatati nishpadyata udañcati ||

LII. शब्दसारनिघंटुः *Çabdasāranighaṇṭu*. The author's name is not given. Begins:

svarge sukhaṃ ca vegas syāt sītā tu suradīrghikā |
arkas sureçvaraç cā'pi-dhāyāṃ kañjam ity api ||

(10,465) h. Te. ll. 93—4. About 20 *gr*. Explanations of some unusual words.

LIII. शाब्दिकविद्वत्कविप्रमोदकः *Çābdikavidvatkavipramodaka*, composed at Tanjore during Çāhaji's reign (end of 17th cent.), by *Veṅkaṭeçvara*, a Brahman of the *Kauṇḍinya* family. This contains the words formed by Uṇādi affixes, with explanations in 5 *paricchedas*. Begins:

vande dhāma vicitran tat pratyūhadhvāntaçāntaye |
yan naradviradākāraṃ lālyaṃ vāmārthajāninā ||

(10,453) Gr. ll. 31. About 900 *gr*.

LIV. पदमंजरी *Padamañjarī*, by *Kavivallabha*, a dictionary of final rhymes (*prāsa*) arranged according to final consonants.

laxmīr buddanyapālena (? sic) yaṃ prāptā kavivallabhaṃ |
tena kāvyadṛiçā proktā saprāsā *padamañjarī* ||
çukaç çukaṃ bakaç ca syād bakaṃ rakam itī'ritaṃ |
trikaṃ tris trikā proktā çakaç cā'py akam ity api ||

Ends: ṛixo raxas tathā drāxā dhvāṅxaṃ dhvāxaç ca kathyate ||
(10,465) d. Te. ll. 40—51. About 100 *gr*.

LV. गणमंजरी *Gaṇamañjarī*, a sort of Gradus containing a selection of words (useful to poetasters) arranged according to feet (m, y, r, etc.), by *Nirhaka-kavi-vallabha*. Begins:

gaṇaprayogasidhyarthaṃ kavijīvana sādhanaṃ
vi . . , bhaktito'smābhiḥ kathyate gaṇamañjarī ||
ādimadhyāvasāneshu *yaratā* yānti lāghavaṃ |
bhajasā gauravaṃ yānti *manau* tu gurulāghavaṃ ||
Çrīparṇy api cāmuṇḍā, etc.

The words are arranged in classes according to the feet (m, y, r, etc.)
Ends: praghaṇas saraṇiç cā'tha masyanam ghasyanaṃ smṛitam ||
(10,465) e. Te. ll. 52—5. About 40 *gr.*

LVI. वर्णदीपिका *Varṇadīpikā*; mystical meanings of the letters of the Sanskrit alphabet with reference to *Bija-mantras*, by *Svātmārāmayogin*. The letters are arranged alphabetically.
(10,465) g. Te. ll. 88—92. About 50 *gr.*

III. Chandas. A. Sanskrit Prosody.

I. श्रुतबोध: *Çrutabodha*, an elementary treatise with examples, but treating only of ordinary metres. It is founded on *Pingala's Prakrit* rules of prosody; as has been remarked by one of the commentators (Divākarabhaṭṭa) on the *Vṛittaratnākara*. The author bears the name of *Kālidāsa*. This tract has been several times printed in India. Ewald and Brockhaus have edited it in Germany. See Gildemeister, p. 113, Nos. 401, 2. It has been translated by Lancereau (J. Asiatique, 1855). It was printed also at Benares (in 1866) with a commentary. Haas, p. 61*a*.
(5,369) D. ff. 9.
(5,370—5,374) D. Various rough copies.

II. छन्दोमंजरी *Chandomañjarī*, an elementary treatise on common metres by *Gaṅgādhara* or *Gaṅgādāsa*. This has been edited with notes by Paṇḍit Tārānātha, Calcutta, 12mo., 1870.
(5,365) D. ff. 30.
(5,366) D. ff. 20.
(5,367) D. ff. 19.

III. वृत्तरत्नाकर: *Vṛittaratnākara*, a similar treatise by *Kedārabhaṭṭa*, son of *Pabbu*, not as is usually given *Pabi*. The name is a common one in the Telugu country. This has been edited together with the last, and by the same author.
(5,356) D. ff. 24.
(5,362) D. ff. 11. A few marginal notes.
(5,357) D. ff. 51. A S. Indian copy.
(10,292) Gr. ll. 6. Much worm-eaten.
(10,293) Gr. ll. 1. Fragments and examples. Not inked.
(10,489) Gr. ll. 6 and 18—22. Imperfect.

a. *Chandolaxyalaxaṇa*, a C. by *Çrīnātha*, son of *Govindabhaṭṭa*. Begins:

praṇamyā 'khilalokeçam pūrvācāryānusāriṇā |
*govindabhaṭṭa*vidushaḥ *çrīnāthā*khyena sūnunā ||
mitāxaraṃ prabhūtārthaṃ chandaḥçāstram praçastima |
vyākhyāsyate svavākçudhyai vṛittaratnākarābhidam ||
tatrā'ditaḥ çlokais tribhir ācāryaḥ prārīpsitasya, etc.
(5,363) D. ff. 38. 5 adhyāyas; wants the 6 m. s.
(10,294) b. Gr. ll. 29—40. Breaks off in *a* ii.
(10,295) Te. ll. 51.
(10,296) Gr. ll. 88. Lacunæ; written about 1750.

b. *Vṛittaratnākaraṭīkā*. The author's name is not mentioned. Begins:

çaṅkaraçrīkaram dhyātvā sadvṛittam vṛittasiddhaye |
vṛittaratnākarasyā 'ham vaxye ṭīkā . . . . . . sīm ||
kaçciditvādi prājñaḥ çivapādārcane rataḥ, etc.
(10,297) a. Te. ll. 21. Much worm-eaten.
b. Gr. ll. 12. Do.
(5,361) D. ff. 24. A fragment of some C. almost illegible.

c. *Vṛittaratnāvalī*, by *Sārasvata Sadāçivamuni*.
About 3,100 *gr.* Begins:
Laxmai 'tat saptagaṇā°.
(5,364) D. ff. 124.
Colebrooke (l. c.) mentions 3 other CC. by *Divākarabhaṭṭa*, *Nārāyaṇabhaṭṭa* and *Haribhāskara*.

IV. वृत्तरत्नावली *Vṛittaratnāvalī* by *Veṅkateça*, a recent abridgment of the last. Begins:

nyarastajabhnagālaçce'ty ebhir daçabhir axaraiḥ |
sakalaṃ vāṅmayaṃ vyāptaṃ trailokyam iva Vishṇunā ||
(10,561) Te. ll. 9. Recent and not inked.
(10, 560) Gr. Fragments.

V. वृत्तमणिकोष: *Vṛittamaṇikosha*. 6 *Nishkaṃbhas*. Begins:

çeshādridaçaraṇo nityaṃ taruṇo ramāṇaçriyaḥ |
kaustubhābharaṇo viçvāxaras trayatāṃ hariḥ ||
(10,562) Gr.

VI. छन्दोविचार: *Chandovicāra*, from *Rājā Çāhimakaranda's Cintāmaṇi*.
(5,368) D. ff. 25. Much worn and injured.

B. Prākrit Prosody.

पिंगलच्छन्द: *Piṅgalacchandas*; a treatise on *Prākṛit* prosody, composed in *Prākṛit*. Begins:

(Prak.) jo vivihamattasāarapāraṃ patto vimaḷam aïhelaṃ ||
paṭhamaṃ bhāsataraṃṇo ṇāo so piṅgala-(ṇāo) jayati ||
(Sansk.) yo vividhamātrasāgarapāraṃ prāpto vimalam atihelaṃ |
prathamaṃ bhāshātarango jñāto sa piṅgalanāgo jayati ||
(Prāk.) dīho saṃjuttaparo binduj̄uo pāḍio ca vaṇante |
sa gurū vaṅko dumatto aṇṇo lahu hoi suddha ekakalo ||
(Sansk.) dīrghaḥ saṃyuktaparaḥ binduyuktaḥ pāthitaç ca varṇānte |
sa gurur vakto dvimātraḥ; anyo laghur bhavati çuddha eka(ka)laḥ ||
(Prak.) jahā | māī rūai heo hiṇo jiṇṇo a buṭṭho deo |
sambhuṃ kāmanti sā gorī gahiḷattaṇaṃ kuṇai ||
(Sansk.) yathā mātaḥ! rūpaiḥ heyo hīnaḥ jīrṇaç ca vṛiddho devaḥ |
çaṃbhuṃ kāmayamānā sā gaurī grathilatvaṃ karoti ||
(Prak.) kassa vi saṃjuttaparo vaṇṇo ḷahu hoi daṃsanena jahā: |
(Sansk.) kutrā'pi saṃyuktaparo varṇo laghur bhavati darçanena yathā.
(Prak.) pariḷhasaï cittadhijjaṃ taruṇikaṭakkammi ṇibuttaṃ ||
(Sansk.) pariskhalati cittadhairyaṃ taruṇīnetrakaṭāxanirvṛittaṃ |
(Prak.) ihiārā bindujuā eo çuddhā avaṇṇamili āvi lahū |
rahavañjaṇasaṃjo epare ase sammisavihāsaṃ ||
(Sansk.) ikārahikārau binduyutau gurū jāyamānau
kutracil laghū bhavataḥ | tathā eau, ekāra okārau çuddhau kevalau avarṇena saha saṃyuktāv api laghū bhavataḥ, etc.
(The Sanskrit explanation is from the C.)
(5,358) D. ff. 41; written 1508 (?). Probably copied at the end of the last century from an older original. Carelessly written, but tolerably correct. About 800 *granthas*.
(5,359) D. ff. 13. A sort of abstract of *Piṅgala's* work, containing rules for different metres and examples. Carelessly written; recent.

a. *Piṅgalārthadīpa* (the name is nearly illegible), by *Laxmīnātha*, son of *Rāyaṇṇabhaṭṭa*, (as his name proves) a native of S. India.

(5,360) D. ff. 96. Written çak. 1554, at *Jūnarapura*, which appears to be in the Mahraṭṭa country, as the final entry is partly in the Mahraṭṭa language. This MS. contains the first (or *mātrāvṛitti*) pariccheda only. It is very correct, but a little worm-eaten in parts. In the introduction (stanza 5—6) the author gives some account of his family.

Bhaṭṭaçrī*rāmacandraḥ* kavivibudhakule labdhadehaḥ çruto yaḥ |
çrīmān *nārāyaṇākhyaḥ* kavimukuṭamaṇis tattanujo 'janishṭa |
tatputro *rāyabhaṭṭaḥ* sakalakavikulakhyātakīrttis
tadīyo *laxmīnāthas* tanujo racayati rucirapiṅgalārthapradīpam || 5 ||
çrī*rāyabhaṭṭa*tanayo *laxmīnāthaḥ* samullasatpratibhūḥ
chandasi piṅgalabhaṇite tanute ṭīkām udāramatiḥ || 6 ||

He does not refer to previous commentators. At the end of the introduction he says: granthārambhe granthakṛid abhimatasiddhaye chandaḥçāstrādhishṭhātṛipiṅgalanāgānusmaraṇalaxaṇamaṅgalam ācarati, whence it appears that he does not consider *Piṅgala* to be the author. This MS. contains about 1700 *granthas*.

IV. Alaṅkāraçāstra, or Art of Poetry and Rhetoric.

I. अलंकारग्रंथः *Alaṅkāragrantha,* an elementary treatise on rhetorical ornaments by *Kāçī-Laxmaṇa kavi.* The examples are all in praise of *Çāhaji-rājā* of Tanjore, and this is, therefore, a work of the end of the 17th or beginning of the last century. *gr.* 844.

(5,326) D. ff. 117.
(5,327) D. ff. 54.

II. अलंकारतिलकः *Alaṅkāratilaka,* by *Bhānudatta;* an elementary treatise in 5 *paricchedas.*

(12,362) D. ff. 28.

III. अलंकाररत्नाकरः *Alaṅkāraratnākara.* The author's name does not appear.

(10,557) Te. ll. 26. So full of lacunæ as to be quite useless.

IV. अलंकारराघवः *Alaṅkārarāghava,* a similar treatise to the two last, by *Yajñeçvaradīxita,* son of *Carakārikoṇḍubhaṭṭa.* This derives its name from the circumstance that the examples all refer to the story of *Rāma.*

(5,330) D. ff. 212.
(10,547) Te. ll. 160. This comprises 2 copies, but both are defective.

V. अलंकारसर्वस्वम् *Alaṅkārasarvasva,* a treatise on rhetorical ornaments by *Kāçmirasāndhivigrahikamaṅkhuka* (sic!), cf. Aufrecht's Cat. p. 210. Begins:

namaskṛitya parāṃ vācaṃ devīṃ trividhavigrahām |
gurvalaṅkārasūtrāṇāṃ vṛittyā tātparyam ucyate ||
iha hi bhāmahād bhaṭaprabhṛitayas tāvac ciraṃtanālaṃkārāḥ pratīyamānam arthaṃ vācyopaskāratayā, etc.

(10,532) Gr. ll. 29—103. Last 2 ll. half broken away.
(10,533) Gr. ll. 24. Injured.
(10,534) Te. ll. 64.

a. A *vyākhyāna* to the last by an anonymous writer, composed by order of a prince named *Ravivarman.* Here the text is attributed to *Maṅkhuka* also. Begins:

prapannamānasāṃbhojaprabodhanaparaḥ kriyāt.

(10,535) Te. ll. 74. Recent; much corrected; many lacunæ toward the end. Worm-eaten.
(10,536) Gr. ll. numbered 104—203. Complete; many lacunæ.

VI. अलंकारसूर्योदयः *Alaṅkārasūryodaya,* by *Yajñeçvaradīxita,* son of *Carakūri* (v.l. *Carakāri*) *Koṇḍubhaṭṭopādhyāya.* Begins:

vāgīçam kamalāpatiṃ girisutādhīçaṃ gaṇādhīçvaraṃ natvā deçikapādapadmayugalaṃ.—Ends with *saṃsṛishṭi-prakaraṇa,* and contains about 750 *gr.*

(10,548) Te. ll. 161—188. Written about 1700. A little injured.
(10,549) Te. ll. 142—166.

VII. एकावली *Ekāvalī,* a treatise on *Alaṅkāra* by *Mahāmaheçvara kavi.* Begins:

prāleyācalakanyakākucataṭīpatrāvalīçilpitaḥ. About 2,000 *gr.*

(5,328) D. ff. 77. Recent; contains 8 *unmesha.*

In another work (*Kāvyālokālocana*) the author adds '*ācārya*' and '*abhinavagupta*' as qualifications to his name.

VIII. कविकल्पलतिका *Kavikalpalatikā.* The author's name does not appear. Divided into *Kusuma* and *Stavaka.*

(10,521) Te. ll. 50.
(10,522) Te. ll. 43.

IX. कवितावतारः *Kavitāvatāra,* by *Purupotta-Manudhīndra.* This appears to be dedicated to one *Nāgabhūpāla.*

(10,526) Te. ll. 135. Unfinished.
(10,527) Gr. ll. 182. Do.

X. काव्यदर्पणः *Kāvyadarpaṇa,* by *Çrī-Rājacūḍāmaṇi-dīxita,* son of *Satyamaṅgala-Ratnakheṭa-Çrīnivāsadīxita* and *Kāmāxī.* Begins:

bhavyārambhāya vo bhūyād avyājakaruṇānidhiḥ |
savyārthāvalokane namrā divyā yā kā' pi devatā ||

About 7,200 *gr.*

(13,490) Gr. ll. 145. 9 *ullāsas.* Many lacunæ at the beginning. c. 1750.
(10,491) Gr. ll. 188, of which ll 40—60 are missing. c. 1650. Much injured in some parts; lacunæ. 9 *ull.*
(10,492) Te. ll. 299, of which ll. 53—77 are wanting. c. 1750. 9 *ull.*
(10,493) Gr. ll. 41. Fragment containing the beginning.
(10,494) Te. ll. 27. Fragment in the middle.

XI. काव्यप्रकाशः *Kāvyaprakāça,* a general treatise on Rhetoric by *Çrīkāçmīracūḍāmaṇi-Marāṇapaṇḍita* (sic the MSS.), or *Mammaṭa-bhaṭṭa.* This has been printed at Calcutta in 1829, 8vo., and since then in 1866 (under Prof. Cowell's superintendence), at Calcutta, and again in 1866, at Benares, with Kamalākara's C. (Gild. p. 114, No. 406), and again in 1866, also in 8vo.

(5,332) D. ff. 99. Recent. *ullāsa* 1—10.
(5,333) D. ff. 94, of which 1 and 85—93 are missing.
(10,495) Gr. ll. 91. c. 1750. The first l. has been replaced.
(10,496) Gr. ll. 156. Written in the first part of the 17th century. A little injured at the beginning and end.
(10,497) Te. ll. 2—62. Wants the beginning and end.
(10,498) Gr. ll. 32. 7 *ull.*
(10,499) Gr. ll. 190—227. A fragment.

a. *Sāhityacūḍāmaṇi,* a C. by *Lauhitya-Bhaṭṭa-Gopāla.* Begins:

brahmastambakuḍumbasaṅghaṭitayor agādyabhogotsavaṃ sāhityaṃ çivayoḥ. | A useless and pedantic commentary. About 5,000 *gr.*

(10,500 Gr. ll. 229. Written about 1750. Worm-eaten.
(10,501) Gr. ll. 177. Written in a very small hand, about 1700.
(10,502) Gr. ll. 7—132. 4 *ull.* Broken. Written about 1650.
(10,503) Gr. ll. 3—47. Recent. Not inked; a fragment.

b. *Kāvyaprakāçādarça*, by *Maheçvara Nyāyālaṅkāra-Bhaṭṭācārya*. Begins:

mukhaiç caturbhiḥ. About 7,500 *gr*.

(5,334) D. ff. 296.

c. *Kāvyaprakāçaṭīkā* (*kāvyapradīpa*), by *Govinda*. Begins:

sa no devyāḥ prathamatanayaḥ keçavasyā 'tmajanmā çrī-*govindo* rucikarakaveḥ snehapātram kanīyān | çrīmannārāyaṇacaraṇayoḥ samyag ādhāya cittaṃ natvā sārasvatam api mahākāvyatattvaṃ vyanakti. ||

(5,335) D. ff. 77. Beginning only.

See Aufrecht, Cat. p. 212*b*.

d. *Sampradāyaprakāçinī*, a *ṭīkā* by *Vidyācakravartin*.

(10,504) Gr. ll. 7—87. Wants the beginning. Written in a small hand, about 1650.

(10,505) N.N. 80 ll. altogether. Imperfect and much injured.

XII. काव्यसारसंग्रहः *Kāvyasārasaṅgraha*, by *Çrīnivāsa*. On poetry. Begins:

adbhutaṃ bālam udare saṅgṛihītajagattrayaṃ |
aṇau manasi saṃgṛihya kalaye saṅgrahatrayaṃ ||
traye tasmin bhaved ekaḥ kāvyalaxaṇasaṅgrahaṃ |
varṇanā saṅgrahaç cai' kaḥ syāt subhāshitasaṅgrahaḥ ||

quotes the *Kāvyaprakāça*.

(10,559) Gr. ll. 130—168. Contains the *kāvyalaxaṇa* section. c. 1800. About 800 *gr*.

XIII. काव्यालोकालोचनम् *Kāvyālokālocana*, a treatise on rhetoric by *Mahāmaheçvarācārya*—Abhinavagupta. About 6,000 *gr*. in 4 *uddyota*. This is probably one of the older treatises, as '*Abhinavagupta*' is quoted by *Çārṅgadhara* (xivth cent.), and by the *Sāhityadarpaṇa*.

(10,506) Gr. ll. 146, of which ll. 48, 49 are missing. Much worm-eaten and injured in some parts. c. 1700.

(10,507) Te. ll. 251. Recent.

XIV. काव्यादर्शः *Kāvyādarça*, a treatise on rhetoric by *Ācārya çrī-Dandin*. This treatise, which forms the chief work of the old school, has been edited with a new C. in the B. I. (1862 and ff. years). An anonymous C. is described in "Notices," pp. 165–6, No. ccxcvii. See also Aufrecht, Cat. pp. 203–6. A Tibetan translation exists in the Bstan-hgyur (vol. 117), under the title Sñan-dṅags-kyi me-loṅ ("Mirror of sweet speech"). See Bulletin, iv. p. 297; also "Melanges Asiatiques," i. p. 416, where the name is slightly different. In the same place there is also mentioned a Tibetan C., the original Sanskrit name of which is very corrupt, but seems to be "*Sarasvatīpriyagītisvara*."

(10,511) b. Gr. ll. 125—157. Written about 1600. A little worm-eaten. This MS. (which is a very good one) generally follows the text of the B. I.; it furnishes, however, many vv. ll. not noticed in the C. printed in that edition, and as these are often well worthy of notice, I give those which occur up to P. II. çl. 100.

Pariccheda i. 3, sarvaçaḥ; 9, pradānāṃ; 11, gadyaṃ padyaṃ ca; 19, bhinnasargāntair; 25, anyo vā'stu; 28, tatrā'ntar°; 30, anyac ca'pi; 31, gadyapadyamayī bānī; 33, tadbhavaṃ tatsamaṃ; 35, lāṭī gauḍī cā'nyā'pi; 37, skandhakādivat; 37, aurasādir apabhraṃço; 39, sai'vai'shā; 42, for dṛiçyate-laxyate; 43, çithilā; 46, yathā hy atya°; 52, yayā kayā'pi tadrūpādipadasūktiḥ; 53, tadā; 54, īpsitam for ishyate; 57, kartum udyatam; 59, rogo; 61, eva saṃghāta°; 62, nishiñcatu; 63, vairasyai'va; 68, 'nuvartate; 69, dosho 'bhidarçitaḥ; 71, mukham for manaḥ; 78, 'nyac ca samānanyāyam; 87, °latāntaram; 89, yathā (for janāḥ); 95, anyat tu (for anyatra); 97, smṛito; 99, bhavo' nyatra; 100, tam enam anudhāvati; 105, kramād upāsyā khalu.

Pariccheda ii. 1, kārtsnyena; 6, çlishṭaviçeshās; 7, kathyante pūrvasūribhiḥ; 9, kaṇṭhair amī; 14, pradarçyate; 16, iti prati°; 17, tvadānanam; 28, çleshopamā matā; 30, satkarsham iti; 32, °sopamā matā; 33, virodhopame'shyate, çl. 26—32 are placed after çl. 33—38, tavā'nanam; 39, purushā vāg iyaṃ; 40, prathayantī bahūpamā; 42, vikramas tvayy atho laxmīr iti; 46, prativastūpamā matā; 48, adhikena samāvṛityā'tulyam eka°; 54, asti ca-tadvidāṃ yathā; 60, ca sāmyārthavācakāḥ; 81, jayaty asuravidhvaṃsi°; 84, sandṛiçyate; 86, mukhair yatra; 88, rūpakaṃdvitayaṃ; 95, tattvāpahnuti; 97, dīpakaṃ budhāḥ; 98, sa eva natagātrīṇāṃ.

XV. कुवलयानंदः *Kuvalayānanda*, a popular treatise on figures of speech by *Appayadīxita*, son of *Raṅgarāja*. c. 1600. This has been printed at Poonah and elsewhere (Haas, p. 8). It is based on the "*Candrāloka*."

(5,336) D. ff. 74. A careful transcript on European paper. 1820.

(5,337) D. ff. 44.

(5,338) D. ff. 62. Wants end.

(5,339) D. ff. 15. Do.

(5,340) D. ff. 10. Do.

(5,341–2) D. Rough and defective copies.

(5,343) D. ff. 103. Much injured by damp.

(5,344) D. Wants end.

(10,478) N.N. ll. 78. c. 1700.

(10,479) Gr. ll. 86.

(10,480) Gr. ll. 70. Not inked, worm-eaten, and wants end.

(10,481) Gr. ll. 107. Do. c. 1650. Wants end.

(10,482) Gr. ll. 13. Beginning only; much worm-eaten.

(10,483) Te. ll. 12. Do.

(10,484) Te. ll. 8—32. Defective.

(10,485) Te. A much damaged fragment of the beginning.

(10,486) Gr. ll. 14—100. c. 1650. Wants beginning and end.

(10,487) Gr. ll. 17. Beginning only.

a. *Rasikarañjinī*, a ṭīkā by the author of the text (*Appayadīxita*). Begins:

ekatra bodhamudrāṃ kalayann aparatra pustakaṃ pāṇau |
vyākurvan nigamāntaṃ devaḥ pāyād vaṭadrutalavāsī ||

About 5,400 *granthas*.

(12,357) D. H. 303. Recent.

(10,488) Gr. ll. 192. But l. 12 is missing. c. 1750.

XVI. चंद्रालोकः *Candrāloka*, an elementary treatise on *Alaṅkāra* or rhetorical ornaments by Jayadeva (?). About 200 *gr*. Begins:

parasparatapas sampat phalāyitaparasparau
prapañcamātāpitarau prāpañcau jāyāpatī stumaḥ |

It has been printed at Madras (1861), together with a C. in the Tel. ch. 1863. Sometimes this is attributed to Appayyadīxita; it is a common school-book.

(5,345) D. ff. 8. Recent.

(5,346) D. ff. 10.

(5,347) D. ff. 14.

(10,476) Gr. ll. 20.

(10,477) Gr. ll. 17.

(10,545) c. Gr. ll. 80—86. Injured at the end.

XVII. चित्रमीमांसा *Citramīmāṃsā*, a treatise on *Alaṅkāra*, by *Appayadīxita* (? *sic* on the label). About 1,500 *gr.* Begins:

abhivandya candraçekharam ādyaṃ gaurīsakhaṃ paraṃ jyotiḥ |
vitanoti (? °mi) vipulavishayāṃ viçadārthām arthacitramīmāṃsāṃ ||
trividhaṃ tāvat kāvyaṃ dhvaniguṇibhūtavyaṅgicitrabhedāt|
yatra vācyātiçāyi vyaṅgyaṃ sa dhvaniḥ, | etc.

(5,376) D. ff. 56. A much worn S. Indian MS., written about 1750.
(10,516) Te. ll. 90. Ends with the *Utprexāprakaraṇa*.
(10,517) Gr. ll. 95. Incomplete.

XVIII. दशरूपम् *Daçarūpa*, a treatise on the Indian theory of the Drama, by *Dhanañjaya*. This has been edited, together with *Dhanika's* C., in the B.I. by Dr. Hall.

(10,511) c. Gr. ll. 158—182. Injured.
(10,512) Te. ll. 32. Not inked. Recent.

a. *Daçarūpāvalokana*, a C. by *Dhanika*.

(10,508) Te. ll. 67. Much broken at the end. Lacunæ.
(10,509) Gr. ll. 71. The latter half has been gnawed by rats, and several lines are in consequence lost. Recent.
(10,510) Gr. ll. 3—156. c. 1650. Much worm-eaten in parts.
(10,511) Gr. ll. 158—182. Wants the end. c. 1650.
(10,513) Te. ll. 53. Lacunæ, and wants end. Much worm-eaten.

XIX. प्रतापरुद्रयशोभूषणम् *Pratāparudrayaçobhūshaṇa*, by *Vidyānātha*. Written in the Telugu country about 1300 A.D. Printed at Madras. About 2,700 *granthas*. Begins:

vidyākairavakaumudīṃ çrutiçirahsīmantamuktāmaṇiṃ
dārān padmabhuvas trilokajananīṃ vande girāṃ devatām |
yatpādābjanamaskriyāḥ sukṛitināṃ sārasvataprakṛiyā-
bījanyāsabhuvo bhavanti kavitā nāṭyaikajīvātavaḥ ||1||
pūrvebhyo *bhāmahā*dibhyaḥ sādaraṃ vihitāñjaliḥ |
vaxye samyag alaṅkāraçāstrasarvasvasaṅgraham ||2||
cireṇa caritārtho'bhūt kāvyālaṅkārasaṅgrahaḥ |
pratāparudradevasya kīrtir yena prakāçyate ||3||
rasapradhānāḥ çabdārthā guṇālaṅkāravṛittayaḥ |
rītayaç ce' yanti çāstraprameyaṃ kāvyapaddhatiḥ ||4||
yady apy asau prabandheshu prācāṃ sādhu nirūpitā |
etasyāḥ sadṛiçaṃ kiṃtu no' dāharaṇam ādṛitam ||5||
puṇyaçlokasya caritam udāharaṇam arhati |
na kaçcit tādṛiçaḥ pūrvaiḥ prabandhābharaṇīkṛitaḥ ||6||
prabandhānāṃ prabandhṛīṇām api kīrtipratishṭhayoḥ |
mūlaṃ vishayabhūtasya netur guṇanirūpaṇam ||7||

The author quotes *Bhāmaha*, *Udbhaṭa*, *Rudrabhaṭṭa*, *Daṇḍin* (the quotations I have noticed are from the *Kāvyādarça*), *Bhojarāja*,[1] the *Daçarūpa*, *Çriṅgāratilaka*, *Kāvyaprakāça*, and a *Dharmasūtra*. The first section contains the *Nāyakaguṇanirūpaṇa*. These qualities are:

mahākulīnataujjvalyaṃ mahābhāgyam udāratā |
tejasvitā vidagdhyatvadhārmikatvādayo matāḥ ||

but in spite of this liberal allowance, he assures us that *Pratāparudra's* eminent endowments are beyond the powers of speech to describe! Next comes the *Nāyakasvarūpa*—

yaçaḥ pratāpasubhago dharmakāmārthatatparaḥ |
dhurandharo guṇāḍhyaç ca nāyakaḥ parikīrtitaḥ ||

After this he describes the 8 kinds of heroines—

svādhīnapatikā cai'va tathā vāsakasajjikā |
virahotkampitā cai'va vipralabdhā ca khaṇḍitā ||
kalahā 'ntaritā cai'va tathā proshitabhartṛikā |
tathā 'bhisārikā ce'ti kramāl laxaṇam ucyate ||

These sections form the *Nāyakaprakaraṇa*.

[1] kaver alpā 'pi vāgvṛittir vidvatkarṇāvataṃsati |
nāyako yadi varṇyeta lokottaraguṇāçrayaḥ ||
(For *varṇyeta* in some MSS. there is *jāyeta*).

Next comes the *Kāvyasvarūpaprakaraṇa* (ii.)—atha kāvyasvarūpaṃ nirūpyate—

guṇālaṃkārasahitau çabdārthau doshavarjitau |
gadyapadyobhayamayaṃ kāvyaṃ kāvyavido viduḥ ||

This is followed by the *Nāṭyaprakaraṇa* (iii.)—atha nāṭyapradhānāḥ prabandhā nirūpyante-tatra nāṭyasvarūpaṃ nirūpyate—

caturvidhair abhinayaiḥ sātvikāṅgikapūrvakaiḥ |
dhīrodāttādyavasthanukṛitir nāṭyaṃ rasāçrayam ||

In this section (which is based on the Daçarūpa) the author gives as an example a complete *nāṭaka*, the "*Pratāparudrakalyāṇa*." It is in 5 *aṅkas*, and here and there are explanatory notes showing how the rules are followed.

The next, or "*rasa*" (iv.) section begins—atha sarveshāṃ prabandhānāṃ jīvitabhūtasya rasasya svarūpaṃ nirūpyate—vibhāvānubhāvasātvikavyabhicārisāmagrīsamullasitaḥ. sthāyībhāvo rasaḥ | In the last part the *Çriṅgāraceshṭāḥ* are described.

The "*guṇaprakaraṇa*" begins (v.)—atha kāvyajīvitarasanirūpaṇārantaraṃ tadupaskārahetūnāṃ guṇānāṃ samyag vivekāya doshā nirūpyante—tatra doshasāmānyalaxaṇaṁ|doshaḥ kāvyāpakarshasya hetuḥ çabdārthagocaraḥ |

The "*alaṅkāraprakaraṇa*" begins (vi.)—atha guṇanirūpaṇānantaram alaṅkārā nirūpyante | alaṅkriyate 'nene 'ti cārutvātiçayahetur alaṅkāraḥ. *çabdālaṅkāra* is briefly treated; *arthālaṅkāra* at some length.

The last section begins (vii.)—atha saṃsṛishṭisaṃkarā nirūpyante | yathā laukikāyālaṅkārāṇāṃ hiraṇmayānāṃ maṇimayānāṃ ca pṛithak saundaryahetūnām anyonyasambandhena cāratvātiçayo dṛiçyate, tathai 'va kāvyālaṅkārāṇāṃ rūpakādīnāṃ mithaḥsaṃbandhena saundaryātiçayaḥ pratīyate | sa ca saṃbandho dvividhaḥ | saṃyogarūpaḥ samavāyarūpaç ce'ti | saṃyoge tilataṇḍulanyāyaḥ | samavāye xīranīranyāyaḥ | tilataṇḍulanyāyena saṃsṛishṭiḥ | xīranīranyāyena saṃkaraḥ. |

The whole forms an easy and complete introduction to the modern school of Indian rhetoric, but chiefly consists in a compilation from the *Daçarūpa* and *Kāvyaprakāça*. What there is original in it consists of examples intended to glorify *Pratāparudradeva* (often not only absurd, but paltry), and the application of the rules. The whole contains about 2,700 *granthas*.

(5,348) D. ff. 109. Written about 1750. Carefully corrected.
(5,349) D. ff. 118. A recent S. Indian transcript; lacunæ.
(5,350) D. ff. 128. A few ll. are injured by damp. On Goa or Venice paper of the last century.
(5,351) D. ff. 87. A careful recent transcript, on European paper, c. 1820.
(5,352) D. ff. 33. Beginning only.
(5,354) D. ff. 27. *Alaṅkāraprakaraṇa*.
(5,355) D. ff. 47. To the end of the *Nāṭakaprakaraṇa*.
(10,467) Te. ll. 77. c. 1650. Ornamental boards. A little worm-eaten. Wants a few lines at the end.
(10,468) Gr. ll. 54. To the end of the *guṇaprakaraṇa*, c. 1700.
(10,469) Gr. ll. 135. Breaks off in the 6th *prakaraṇa* in the discussion on *arthālaṅkara*. c. 1700.
(10,470) Te. ll. 42. *Alaṅkārapra°* (end) to the end of the work; much worm-eaten.
(10,471) Te. 3—93. c. 1650. Not inked; wants beginning. Beautifully written.
(10,472) Gr. ll. 6—120. Only partly inked. Wants beginning; c. 1650.

a. *Ratnārpaṇa*, a C. on the *Pratāparudrayaçobhūshaṇa* by *Kumārasvāmin*, son of *Kolācala Mallinātha*, and younger brother of *Peddārya*. Begins:

kalyāṇaṃ vitanotu kaçcana pumān, etc.

This C. supplies scarcely any useful information concerning the text. Its author explains *Kākatīya* (*Pratāparudra's* surname) as derived from the name of a *Çakti* goddess—

"*kākatīye* 'ti | *kākatir* nāma durgā çaktir *Ekaçilā*nagareçvarāṇām kuladevatā. Sā çaktir bhajanīyā 'sye 'ti *kākatīyā*." He, however, omits to give any account of *Pratāparudradeva*, which would be more valuable.

(10,473) Te. ll. 152. Not inked, and a little worm-eaten. c. 1700.

(10,474) Te. ll. 217. Much worm-eaten at the beginning.

(10,475) Te. ll. 64—160. A beautifully written MS. of about 1650; but not inked. Breaks off in the 4th *prakaraṇa* near the end. (Begins l. 54). This MS. is much more correct than the others.

XX. मधुधारा *Madhudhārā*, this is said to be a *vyākhyāna* to the *alaṅkāramañjarī*, but the text is not in this collection. It is by *Sudhīndra-yati*, pupil of *Vijayendrapūjyapāda*, and is evidently a recent work based on the *Kāvyaprakāça*. Begins:

yat kartṛikaṃ jagad idaṃ yad anupravishṭaṃ yasmin muhur niviçate yad ananyanātham | etc.

(10,550) Gr. ll. 69. Recent and not inked.

(10,551) Gr. ll. 98. c. 1750. These MSS. end with *Çabdālaṅkāra*, and therefore are probably complete.

XXI. रसतरंगिणी *Rasataraṅgiṇī*, a treatise on the way the passion of love should be exhibited in poetical works, by *Maithila-Bhānudatta*, son of *Gaṇanātha*. 8 *taraṅgas*. cf. Aufrecht, Cat. p. 213*b*.

(4,823) D. ff. 27.
(4,824) D. ff. 38.
(4,825) D. ff. 54. Recent, and badly copied.
(4,826) D. ff. 37.
(4,827) D. ff. 28.
(4,828) D. ff. 16.
(4,829) D. ff. 23, ff. 13. 4 are missing.
(4,830) D. ff. 20.
(4,831) D. ff. 11. Wants the conclusion.
(4,832) D. ff. 33—42. End only.
(10,519) Te. ll. 68. Recent, and not inked.
(10,520) Te. ll. 50. c. 1750. Much worm-eaten.

XXII. रसमंजरी *Rasamañjarī*, a similar work to the last, by *Bhānumiçra* (some MSS. have *Bhānunarasa*). See Aufr. Cat. p. 213*b*., where the author's name is given as *Bhānudatta*.

(4,833) D. ff. 18.
(4,834) D. ff. 26. Worn.
(4,835) D. ff. 51.
(10,554) Te. ll. 20. Recent, and not inked.

a. A *C. on the last.* Author's name not mentioned. See Aufr., Cat. p. 213*a*., where a C. by *Nāgeça* is mentioned, which, however, appears to be different from this.

(10,555) Te. ll. 9. Beginning only. Written c. 1650.

XXIII. रससर्वस्वम् *Rasasarvasva*, a similar treatise, in 2 *ullāsa*, by *Bhīmeçvarabhaṭṭa*, son of *Raṅgabhaṭṭa*. cf. Aufrecht, Cat. p. 375*a*.

(10,552) Te. ll. 19. Injured at the beginning.
(10,553) Te. ll. 43.

XXIV. रसार्णवः *Rasārṇava*, a similar treatise, by *Siṃhamahīpati*. The nominal author is said to have been a Tanjore prince of the last century. The work does not appear to have been ever finished, and it is certainly not a matter for regret that such is the case.

(10,528) Te. ll. 27. Incomplete.
(10,529) Gr. ll. 33. Do.
(10,530) Gr. ll. 30. Do.
(10,531) Gr. ll. 117. Do. Not inked.

XXV. वाग्भटालंकारः *Vāgbhaṭālaṅkāra*, an elementary treatise on rhetoric by *Vāgbhaṭa*, who in S. India (at least) is usually identified with *Amarasiṃha* and the author of the *Ashṭāṅgahṛidaya* (see Vaidyaçā°, p. 65). The story runs that he was a Brahman, who, in order to refute the Buddhists (or Jains?), became the pupil of a teacher of that sect, and on his return to his old *Guru*, discovered so much lukewarmness towards Brahmanic teaching, that he was advised by him to openly join the heretics, who had his sympathy. According to the verses found in a complete copy by Professor Aufrecht (see i. p. 214*a*), the author lived during the reign of one *Jayasiṃha*.

(5,331) D. ff. 5. A MS. written about 1700, on porous paper, and since injured by damp, so as to be almost illegible in parts. This contains only as far as çl. ii. of *Paricccheda* iii. It begins:

çriyaṃ diçatu vo devaḥ çrīnābheyajinaḥ sadā |
moxamārgam satāṃ brūte yadāgamapadāvalī ||
sādhuçabdārthasandarbhaṃ guṇālaṅkārabhūshitaṃ |
sphuṭarītirasopetaṃ kāvyaṃ kurvīta kīrtaye ||
pratibhā karaṇaṃ tasya, vyutpattis tu vibhūshaṇam |
bhṛiçotpattikṛidabhyāsa ityādyakavisaṅkathā ||

Paricccheda i. contains 26 *çlokas*; P. ii. contains 28 *çlokas*, and begins:

saṃskṛitaṃ prākṛitaṃ tasyā 'pabhraṃço bhūtabhāshitam |
iti bhāshāç catasro 'pi yānti kāvyasya kāyatām ||
saṃskṛitaṃ svargiṇāṃ bhāshā çabdaçāstreshu[1] niçcitā |
prākṛitaṃ tac ca tattulyaṃ; deçyādikam anekadhā ||
apabhraṃças tu yac chuddhaṃ tat taddeçeshu bhāshitam |
yad bhūtair ucyate kiṃcit tad bhautikam iti smṛitam ||

On defects in poetry,

P. iii. begins: adoshāv api çabdārthau praçasyet (e) na yair vinā | tānī 'dānīṃ yathāçakti brūmo 'bhivyaktaye guṇān ||

As far as I can judge from this fragment, this treatise bears a striking likeness to *Daṇḍin's Kāvyādarça*. Though most of the examples are in praise of *Jina*, who is said to be worshipped by *Indra*, yet the author mentions also *Vināyaka*, *Lambodara*, and *Sarasvatī*. The Oxford MS. has five pp.

XXVI. वामनसूत्रवृत्तिः *Vāmanasūtravṛitti*, a C. by *Vāmanācārya* on his own *sūtras*, which treat of the art of poetry. The work is also called *Kāvyālaṅkāravṛitti*. An elaborate analysis of its five *adhikaraṇa* is given in Aufrecht, Cat. p. 206 ffg., and the text has since been edited by Professor Cappeller, Jena, 1875. This work appears to be the source of some of the Dravidian works on this topic.

(10,558) Gr. ll. 31 (numbered 88, etc.). The *sūtras* and *vṛitti* complete. A little worm-eaten and injured. c. 1700.

(10,546) a. Te. ll. 1—61. Do. Written about 1750. Worm-eaten.

a. *Kāvyālaṅkārakāmadhenu*, a C. on the last by *Gopīndra Tippa-bhūpāla*, who (to judge by his name) must have been a *Telugu*. Begins:

kalyāṇi karotu nas sa bhagavān krīḍāvarākritir, etc. It seems of no value, and is very diffusive.

[1] Mentioned also in ii. 11.

(10,546) b. Te. ll. 62—195. The first 3 ll. are from another MS., and are not inked; they are numbered 1—3. Half of l. 192 is lost.

XXVII. व्यक्तिविवेकः *Vyaktiviveka*, a treatise on *Alaṅkāra* by *Rājānaka-Mahimācārya.* Begins:

anumānāntam . . . sarvasyai 'va dhvaneḥ prakāçayitum |
vyaktivivekaṃ kuruta praṇamya mahimāparāṃ vācaṃ ||

About 3,000 *granthas.*
(10,524) Gr. ll. 129. c. 1750.
(10,525) Gr. ll. 68. c. 1700. In a very small hand. A little injured, and half of l. 54 is lost.

XXVIII. शब्दभेदनिरूपणम् *Çabdabhedanirūpaṇa*, a few brief notes and extracts on the art of poetry, etc., by *Rāma-candra-dīxita* and *Nārāyaṇa çāstrin*, who appear to have lived at the beginning of the century.

(10,523) Gr. Mostly loose leaves.

XXIX. शब्दार्थचिंतामणिः *Çabdārthacintāmaṇi*, a treatise on *Alaṅkāra*, a text in verse, and a C. (called *Nikashopala*), both by *Cidambara kavi*, son of *Anantanārāyaṇa*, and grand-son of *Kauçika-Sūryanārāyaṇa-dīxita.* 2 *sargas.* About 1,500 *gr.* Evidently a work composed in the last or the preceding century. Begins:

kalyāṇaṃ vaḥ kalayatu mahāpadmavaxomukundaḥ.

(5,082) D. ff. 126.

XXX. सरस्वतीकंठाभरणम् *Sarasvatīkaṇṭhābharaṇa*, a treatise on the art of poetry, with examples from different authors, attributed to *Bhoja.* An analysis, with a list of the authors whose works are quoted, is given in Aufrecht, Cat. pp. 208—9. About 6,000 *gr.*

(5,375) D. ff. 335.

XXXI. साहित्यचिंतामणिः *Sāhityacintāmaṇi*, a treatise on *Alaṅkāra* by *Vīranārāyaṇa.* Begins:

athe'dānīṃ granthakāra(ḥ) svagranthaprayojanasiddhaye, etc. ? a Commentary.

(10,514) Gr. ll. 197. c. 1700. Wants the end; lacunæ.
(10,515) Te. ll. 2—139. Wants beginning and l. 5. Breaks off abruptly in *p.* 10. c. 1750.

XXXII. साहित्यदर्पणः *Sāhityadarpaṇa*, by *Viçvanātha.* This has been edited in the B. I., and partly translated (in the same series) by the late Dr. *Ballantyne.*

(5,329) D. ff. 73. Recent.

XXXIII. साहित्यमीमांसा *Sāhityamīmāṃsā*, a brief text (in verse) with a *vṛitti*; 8 *prakaraṇas.* The author's name does not appear. Begins:

nidānaṃ jagatāṃ vande vastuni vācyavācare |
yayoḥ sāhityavaicitryā satāṃ rasavibhūtayā || etc.

(10,518) Te. ll. 20. c. 1750.

XXXIV. साहित्यरत्नाकरः *Sāhityaratnākara*, examples illustrating the rules of poetry in 10 *sargas.* This work is called a *Mahākāvya*, but there does not appear to be any continuous story in it.

(10,291) Gr. ll. 197. Broken.
(10,290) Te. ll. 101. 31 is repeated, and ll. 62—5 are missing; lacunæ.

b. *Kāmaçāstra.*

This subject is rather to be classed under Vaidyaçāstra, but, in accordance with the usual practice, I put it here. European writers seem to have left unnoticed the fanciful physiological theories which form the foundation of these books.

XXXV. अनंगरंगः *Anaṅgaraṅga*, composed by one *Kalyāṇa-malla*, for the amusement of *Lādha khān*, of the *Lodi* family. 10 *sthala*; *gr.* 610. An account of this miserable and pedantic book is to be found in Aufrecht, Cat. p. 218*a*.

(4,799) D. ff. 31.
(4,800) D. ff. 31.
(4,801) D. ff. 36.
(4,802) D. ff. 30.
(4,803) D. ff. 33. Wants the end.
(4,804) D. ff. 66. Much worn.
(4,805) D. ff. 2—17. Imperfect. Written çak. 1595 (?).
(4,806) D. ff. 17. Wants the end.
(4,807) D. ff. 39.

XXXVI. रतिरहस्यम् *Ratirahasya*, written by *Kokkoka*[1] for one *Vainyadatta.* This shameless book is a great favourite in S. India, and there are several vernacular versions of it. The one in Tamil has been printed (in spite of the police). 10 *paricchedas.* About 846 *çl.* Begins:

yenā 'kāri prasatham acirād ardhanārīçvaratvaṃ
dagdhenā 'pi tripurajayino jyotishā cāxusheṇa |
indor mitraṃ sa jayati mudāṃ dhāma vāmapracāro
devaḥ çrīmān bhavarasabhujāṃ daivataṃ cittajanmā ||

The author (i. v. 8) professes to give, first, the worthy opinions of *Nandikeçvara* and *Goṇikāputra*, as they are the oldest writers on the subject, and then *Vātsyāyana's.* The first *p.* contains a description of the 4 classes of women—*padminī, citriṇī, çaṅkhinī*, and *hastinī.*

P. ii. begins: athe 'dānīṃ sarvajātisādhāraṇacandrakalā nirūpyate. P. iii. begins: "uddhṛitasāraṃ *nandikeçvaragoṇikāputrayor matam* | athe 'dānīṃ *vātsyāyanīyaṃ* nirūpyate," | and is a continuation of the same subject.

P. iv. contains the *Sāmānyadharma*, and begins: Bānā syāt shoḍaçābdāt, tadupari taruṇī; triṃçataṃ yāvad ūrdhva(ṃ) prauḍhā syāt; pañcāçadavadhiparato vṛiddhatām eti nārī |

P. v. begins: "Prāyo'ṅganānām pura eva tṛipter bhāvāvasānaṃ purushā labhante" | and contains *āliṅgana-cuṃbana, nakhaxata*, and *dantaxata-adhikāras*, which seem to be elaborated from a careful consideration of the amours of the feline race.

P. vi. begins: "vilasadamaladīpe pushpadāmāvakīrṇe prasṛitasurabhidhūpe dhāmni kāmī suveshaḥ," and contains *kṛitrimāliṅga*, etc., *adhikāras.*

P. vii. begins: "Triganam avikalārthaṃ sādhayan sādhu-lokaḥ," and treats of *kanyāviçraṃbhana.*

P. viii. begins: "Yuvatir api vihāya prātilomyaṃ svanāthe," and contains the *bhāryādhikāra.*

P. ix. begins: "Bhāryādhikārikam idaṃ gaditaṃ samāsād vaxyāmi saṃprati parapramadābhiyogaṃ," | and contains the *Pāradārikādhikāra.*

P. x. begins: "dṛishṭvā 'nekavidhāni manmathakalāçāstrāṇi," and contains *vaçīkaraṇa drāvaṇa*, sections which form the *vājīkaraṇādhikāra.* The remaining sections are called *vīryastaṃbhana, liṅgavṛiddhiprakaraṇa, bhāgadoshasaṃkocanikāsavidhi, lomaçātanavidhi, garbhapātanavidhi, garbhadhāraṇavidhi, sukhaprasavavidhi, yoniçūladurgandhāpanayavidhi*, and *gātravāsanavidhi*; they form the *yogādhikāra*, and contain

[1] In a Grantha MS. this worthy is styled *Siddhapaṭalīya.*

a great many magical formulæ apparently copied from *Tantras*.

The last section may be of some interest, in parts, as regards Indian Medical Jurisprudence.

There were formerly in the Tanjore Palace a large number of pictures to illustrate this and similar books, but they have nearly all been destroyed.

(4,308) D. ff. 57. Very incorrect. Lacunæ recent.
(4,809) D. ff. 48. More correct. Do.
(4,810) D. ff. 30. ff. 19—32 are wanting. Written in N. India c. 1700.
(4,811) D. ff. 57. Differs from the last in the last section, and contains many more prescriptions.
(4,812) D. ff. 35.
(13,368) D. ff. 33. Much broken at end.
(10,538—39) Te. 2 copies. (10,340—2) Gr. 3 copies.

a. *Dīpikā*, by *Kāñcīnātha*. Begins:

natvā mahāganapatiṃ *Kokkoka*kṛitasya ratirahasyasya |
kriyate darçitabhāvā *kāñcīnāthena* dīpikā sudhiyā ||

ida hi kāvyanāṭakālaṃkāraprabhṛitisakalakalāpanipuṇo vāgvilāsavijitabṛihaspatiḥ *kokkoka* nāma kaviḥ, etc.

(4,813) D. ff. 121. Nine paricchedas; *gr.* 2,200. Recent.
(4,814) D. ff. 6. P. i. and ii.
(4,815) D. ff. 91.
(10,543) Gr. ll. 94.
(10,544) Gr. ll. 32. First half.
(12,366) D. ff. 3—59. Recent. Wants beginning and end.

XXXVII. स्मरदीपिका *Smaradīpikā*, by *Rudra*. Said to be from the *Saratotsava-Kāmaçāstra*. Chiefly prose. Begins:
"harakopānalenai 'va bhasmībhūta°." 157 *gr.*

(686) D. ff. 9.
(4,816) D. ff. 16.
(4,817) D. ff. 15.
(4,818) D. ff. 11.
(4,819) D. ff. 10.
(4,820) D. ff. 18.
(4,821) D. ff. 17.
(13,367) D. ff. 12. Imperfect.
(4,836—45) D. Various copies; some imperfect.

a. *Vyākhyāna*, a C. by *Katsya-Mahādeva*.

(4,846) D. ff. 40.

XXXVIII. शृंगारमंजरी *Çringāramañjarī*, by *Çāhaji Rājā*, of Tanjore (end of 17th and beginning of the 18th century).

(10,556) Te. ll. 100.

XXXIX. शृंगारभेदप्रदीपः *Çringārabhedapradīpa*, by *Harihara*.

(10,545) b. Gr. ll. 59—77. The first part of this MS. contains 2 ll. from some *Kāmaçāstra*.
(10,537) Te. ll. 14. *Ratirahasya*, said to be from the above work.

XL. पंचसायकः *Pañcasāyaka*. Anon. *Gr.* 320, in 5 *sāyaka*.

(4,284) D. ff. 16.

This is very much like the more common treatise *Ratirahasya* (*q. v.*). Begins: ratiparimalasindhuḥ kāminīkelibandhur vihitabhuvanamodaḥ sevyamānaḥ sa modaḥ |
jayati makaraketur mohanasyai 'kahetur viracitabahusetuḥ kāmibhiḥ kāmadevaḥ ||

. . . .

dṛishṭvā manmathataṃtram īçvarakṛitaṃ vātsyāyanīna-(°ya)ṃ mataṃ |
golīputrakamūladevaracitaṃ bābhravyavākyāmṛitaṃ | çrīnandīçvararaṃtidevabhaṇitaṃ xemendravidyāgamaṃ tenā 'kalpitapaṃcasāyaka iti prītipradaḥ kāminām ||

V. संगीतशास्त्रम् Sangītaçāstra,

i.e. Music, including chanting, dancing, etc., and all that constitutes the Indian *ballet*.

The books on this subject here contain nothing new; the MSS. are mostly imperfect and very incorrect, and as several works on this subject have been edited at Calcutta, these MSS. are of no importance.

1. संगीतरत्नाकरः *Sangītaratnākara*, by *Çārngideva* (or *Çārngadeva*), son of *Soḍhala* (cf. Aufrecht, Cat. p. 199 *a*). The whole (so far as is known to me) consists of seven *adhyāyas*. i. *svaragatādhyāya*; ii. *rāgavivekādhyāya*; iii. *prakīrṇakādhyāya*; iv. *prabandhādhyāya*; v. *tālādhyāya*; vi. *vādyādhyāya*; vii. *nṛityādhyāya*.

(6,598) D. Contains also a Hindi C. (by *Gangārāma*) called '*Sangītasetu*.' A recent N. Indian MS.
a. ff. 102. *a*. i. (çl. 122 of text).
b. ff. 47. *a*. ii. (,, 231 ,,).
c. ff. 35. *a*. iii. (,, 230 ,,).
d. ff. 49. *a*. iv. (,, 351 ,,).
e. ff. 81. *a*. v. (,, 116 ,,).
f. ff. 184. *a*. vi. (,, 1100? ,,).
g. ff. 251. *a*. vii. ff. 74—5 are wanting.
(6,603) D. ff. 3-47. *a*. ii. Worn.
(6,604) D. ff. 12. *a*. iii.
(6,605) D. ff. 25. *a*. iv. Worn.
(6,606) D. ff. 55. *a*. vi. Much worn.
(6,607) D. ff. 43. *a*. vii. Much worn; wants end.
(6,608) D. ff. 44-101. Do. Wants beginning; defective.
(6,609) D. ff. 37. Chinese paper. *a*. i.
(6,610) D. ff. 45. *a*. ii.
(6,611) D. ff. 20. *a*. iv. Injured.
(6,612) D. ff. 16. *a*. v. Do.
(6,613) D. ff. 72. *a*. vi.
(6,614) D. ff. 107. *a*. vii. f. 1 is missing.
(6,615) D. ff. 1-32 and 37. *a*. i.
(6,616) D. ff. 20. *a*. vii. Beginning only.
(6,617) D. ff. 34. Beginning of *a*. i. Much injured.
(6,622) D. ff. 28. Do. A recent MS.
(6,626) D. *a*. ff. 84. *a*. i.
b. ff. 22. *a*. iii.
c. ff. 37. *a*. iv.
(6,627) D. *a*. ff. 33. *a*. i.
b. ff. 16. *a*. iii.
c. ff. 129. *a*. vii. Wants end.
(6,628) D. ff. 54. *a*. i.
(11,492) Te. ll. 139, but 65 to 75 are wanting. *adhy*. i. to iii.; iv. incomplete; vi. and vii. incomplete.
(11,493) Te. ll. 153. *adhy*. i. to vi.; incomplete in parts.
(11,494) Te. ll. 223. Do. Do.
(11,495) Te. ll. 190, of which ll. 38, 39, and 125 to 152 are wanting. Do.
(11,496) Te. ll. 211, of which 126-7 are wanting.
(11,497) Te. ll. 75. Incomplete.
(11,506) Te. ll. 178, with Telugu explanations; incomplete.
(11,507) Te. ll. 109. Do.
(11,508) Te. ll. 63. Do.
(11,509) Te. ll. 32. Do.
(11,527) Te. ll. 30. *abhinayalaxaṇa*.

a. *Kalānidhi*, a commentary on the *Sangītaratnākara*, by *Kalinātha*, son of *Laxmaṇācārya*. All the MSS. here will not make up a complete copy.

(6,600) D. ff. 31, but ff. 15 and 24 are missing. *adhy*. iv. A N. Indian MS. written (?) *vikr*. 1620.

(6,601) D. ff. 35, of which ff. 8 and 14 are missing. *adhy.* vi. A N. Indian MS. written *vikr.* 1617.

(11,503) Gr. and Te. ll 272, but ll. 117, 124 to 173 are wanting. *adhy.* i. to vi. wants beginning; lacunæ.

(11,504) Te. ll. 129. *adhy.* vii., ii., iii., iv. A well-written MS. of about 1700.

(11,505) Te. ll. 80. *adhy.* i.; ii. incomplete. Very much broken, and worm-eaten.

2. **संगीतमकरन्दः** *Sangītamakaranda*, by *Veda* (?) *c. granthas* 1,387. Begins:

natvā giriçam girijam gaṇeçam shaḍānanam çrīgurupāda-paṅkajam |
makhādicālīvihitam vicāram vedābhidhas tam viçadīkaroti ||
Ends: sangītamakarando 'yam makarandamahīpateḥ |
Çrīçāhasya pravīṇasya muḍe vedena nirmitaḥ ||

This king can only be Çahaji; the work is, therefore, of the 17th century. The MS. No. 6,623 must be of that time.

(**6,623**) D. ff. 75.
(6,641) D. ff. 118.
(11,511) Te. ll. 29, inc.

3. **संगीतदर्पणः** *Sangītadarpaṇa.* According to the beginning, this is by *Haribhaṭṭa*, but at the end of the chapters it is attributed to *Vanura* (*Vainura*) *Dāmodara*, son of *Laxmīdhara.* Begins:

praṇamya çirasā devau pitāmahamaheçvarau |
saṃgītaçāstrasaṃxepaḥ sārato 'yam mayo 'cyate ||
bharatādimataṃ sarvam ālokyā 'tiprayatnataḥ |
çrīmatā Haribhaṭṭena sajjanānandahetunā ||

For a full description see Aufrecht's Catalogue, p. 200; see also Central Prov. Cat. pp. 96—7.

(6,599) D. ff. 87. Recent and incorrect.
(6,619) D. ff. 42. Ends with *vādya*; old and broken.
(6,620) D. ff. 24. *Tāla* (6th *adhyāya*). Do.
(6,621) D. ff. 22. *Nṛitya.* Do.
(11, 499) Gr. ll. 70. The ends of the leaves are broken off; useless.
(11,500) Te. ll. 34. A fragment.
(11,501) Te. ll. 17. Do.
(11,502) Te. ll. 12. Do.

4. **संगीतसारामृतम्** *Sangītasārāmṛita*, by (or rather in the name of) *Tulaji Rājā*, of *Tanjore.* (*r.* 1765—1788 A.D.)

(6,629) D. ff. 120. *Rāgavivekaprakaraṇa.*
(6,630) D. ff. 26. *Svaraprakaraṇa.*
(6,631) D. ff. 20. *Nṛityādhyāya.* Unfinished.
(6,632) D. ff. 9. *Rāgavivekapr.* Beginning only.
(6,633) D. ff. 16. *Prakīrṇakapr.*
(6,634) D. ff. 19. *Prabandhapr.*
(6,635) D. ff. 11. *Prakīrṇakapr.*; inc.
(6,636) D. ff. 54. *Vādyapr.*
(6,637) D. ff. 44. Do.
(6,638) D. ff. 23. *Prabandhapr.*; inc.
(6,639) D. ff. 15. *Tālādhyāya.*
(6,640) D. ff. 122. Rough notes from the same.
(11,498) Te. ll. 174. Injured.

5. **संगीतमुक्तावली** *Sangītamuktāvalī*, by *Devendra.*

(6,646) D. ff. 76. Written in a running and entirely illegible hand; recent; gnawed by rats; useless for any purpose.
(6,655) D. ff. 64. *Shoḍaçavidhavādyalaxaṇa.*
(11,513) Te. ll. 75.
(11,514) Te. ll. 21. A fragment.

6. **रागरत्नाकरः** *Rāgaratnākara*, by *Gandharvarāja. Gr.* 222. Begins:

atha rāgaratnākaro likhyate |
tatrā 'dau mangalācaraṇam |
sānandaṃ nandihastāhata°,[1] etc.

(6,642) D. ff. 19. Recent.
(6,644) D. ff. 11. Closely, but not very legibly written.
(6,645) D. ff. 22.
This is mentioned in the Central Prov. Cat. pp. 96—7.

7. **अभिनयदर्पणः** *Abhinayadarpaṇa. Gr.* 260. After benedictions, this tract begins:

vāgīço bharatāya nāḍyanigamaṃ sandishṭavān premato |
gandharvaiḥ samam īçvarasya purato nāḍyaṃ tatānā 'çu saḥ ||
. . . . . ṛigyajuḥsāmavedebhyo vedāç ca 'tharvaṇāt kramāt |
vādyam cā 'bhinayaṃ gītaṃ rasānt sangṛihya padmabhūḥ ||3||
vyarīracacchāstram idam dharmakāmārthamoxadam |
duḥkhārttiçokanirvedakhedavichedasādhanam ||

'Abhinaya' means the various motions of the hands used by Indian female dancers.

(6,649) D. ff. 28.
(6,650) D. ff. 46. With a Mahrāṭhī C.
(6,651) D. ff. 9. (*hastalaxaṇa.*)
(11,515) Te. ll. 38. With Telugu explanation.
(11,516) Gr. ll. 100.
(11,517) Gr. ll. 54. Incomplete.
(11,518) Te. ll. 27. Do.
(11,519) Gr. ll. 120. Do.
(11,520) Te. ll. 23. Do.
(11,522) Te. and Gr. ll. 160. Extracts, also, from other works.

The book ends with 2 *çlokas* on the origin of *strīnāṭya.*

It was printed, with a Telugu commentary, at Madras, in 1874. Compare also Aufrecht, Cat. No. 474.

8. **संगीतवृत्तरत्नाकरः** *Sangītavṛittaratnākara* (?), by *Viṭṭhala*, a native of *Karṇāṭaka.*

(6,602) D. ff. 74. Prakaraṇa 3 only, on nartana.
(6,656) D. ff. 6. Incomplete fragment.
(6,657) D. ff. 17. Do.
(6,658) D. ff. 19. Do.

9. **भरतशास्त्रम्** *Bharataçāstra*, by *Raghunātha.*

(6,643) D. ff. 63. Prak. i. (rāgādipraka°).

Special Treatises on Music, Modes, etc.

10. **दत्तिलकोहलीयम्** *Dattilakohalīyam*, by *Dattilakohala.*

(6,654) D. ff. 22. *Vīṇāvādyalaxaṇa.* 400 *gr.*

11. **चत्वारिंशच्छतरागनिरूपणम्** *Catvāriṃçacchatarāganirūpaṇa*, by *Nārada.*

(6,651*) D. ff. 14.

12. **अष्टोत्तरशततालक्षणम्** *Ashṭottaraçatatālalaxaṇa.*

(6,625) D. ff. 17. The names and definitions are followed by signs: *e.g.* tale cecetpuṭe jñeyam gurudvandvalaghupluтam, vv. 13. A *Mahrāṭhī* explanation is also given.

13. **तालप्रस्तारः** *Tālaprastāra.*

(11,595) Gr. ll. 37.
(11,596) Gr. ll. 42.
(11,597) Te. ll. 19.

14. **ताललक्षणम्** *Tālalaxaṇa*, by *Nandikeçvara.*

(11,598) Te. ll. 96. With Telugu explanations.

15. **तालदीपिका** *Tāladīpikā*, by *Tippa bhūpāla.*

(11,599) Te. ll. 26. With a Sangītadīpikā.
(11,601) Te. ll. 16. Do.

[1] Coolly taken from the "Mālatīmādhava." On the *rāgas* (or modes), Sir W. Jones's paper (in Asiatic Researches, vol. iii.) still remains the only good accessible source of information in English.

16. तालदशप्राणदीपिका *Tāladaçaprāṇadīpikā*, by *Govinda.*

(11,600) Te. ll. 41.

17. ताललक्षणम् *Tālalaxaṇa.*

(11,602) Te. ll. 12.
(11,538) Te. ll. 40. Broken fragments.
(11,510) *b.* Te. ll. 60. Very defective; labelled Arjunabharata.
(11,542) Te. ll. 172.
(11,543) Te. ll. 14.

18. रागप्रस्तारः *Rāgaprastāra.*

(11,603) Te. ll. 77.

19. रागलक्षणम् *Rāgalaxaṇa.*

(11,529) Te. ll. 97. Also on abhinaya.
(11,545) Te. ll. 60. Also on nāṭya and tāla.
(11,547) Te. ll. 34.
(11,548) Te. ll. 65.
(11,549) Te. ll. 23.
(11,550) Te. ll. 87.
(11,551) Te. ll. 54.
(11,552) Te. ll. 32.
(11,553) Te. ll. 37.
(11,554) Te. ll. 42.
(11,555) Te. ll. 51.
(11,556) Gr. ll. 31. Sangitacandrikā
(11,557) Te. ll. 51. Inc.
(11,564 to 11,566). Similar fragments.

Fragments on Dancing, Gestures, etc.

(6,647) D. ff. 5. bāndhavyahastalaxaṇa.
(6,648) D. ff. 2—23. A fragment on samyutohasta, etc., labelled Bharataçāstra.
(6,652) D. ff. 11. hastalaxaṇa.
(6,653) D. ff. 19. Do. Badly written.
(6,624) D. ff. 13. Beginning only of a bharatalaxaṇa.
(6,618) D. ff. 18. nartananirṇaya.
(11,524) Te. ll. 14. abhinayalaxaṇa, incomplete.
(11,525) Te. ll. 31 and 35. bharatārṇava and abhinayalaxaṇa, with Telugu explanations.
(11,526) Te. ll. 25. abhinayalaxaṇa; inc.
(11,528) N.N. ll. 51. Incomplete. Sangītasudhākābhinayalaxaṇa.
(11,530) Te. ll. 38. Do. Partly Telugu.
(11,531) Te. ll. 54. Do. Incomplete.
(11,532) Te. ll. 30. Do. Do.
(11,533) Gr. ll. 96. Incomplete; chiefly in vernacular.
(11,534) Te. ll. 83. Do. Partly Telugu.
(11,535) Te. ll. 38. Do. Do.
(11,536) Te. ll. 98. Do. Do.
(11,537) Te. ll. 24. Do. Do.
(11,539) Gr. ll. 30. hastalaxaṇa.
(11,540) Te. ll. 100. nāṭyalaxaṇa in 8 adhyāyas.
(11,541) Gr. ll. 67. Do.
(11,544) Gr. ll. 53. nāṭyalaxaṇa.
(11,546) Te. ll. 104. Do. Incomplete.
(11,570) Te. ll. 250. bharatīyanāṭyalaxaṇa and abhinayalaxaṇa.
(11,572) Te. ll. 243. Do.
(11,521) Te. and Gr. ll. 50. Extracts on nāṭya.
(11,523) Te. ll. 56. The first 9 ll. are wanting. On abhinaya and tāla.

Words and Poems adapted for Singing.

(6,659) D. ff. 25. *Sangītarāghava*, by *Cinnabommabhūpāla*, son of *Nalabommabhūpāla*. The story of the *Rāmāyaṇa*, in 6 sargas of wretched verse. *Gr.* 437.

(6,660) D. ff. 60. *Sangītasundara*, in 6 *adhyāyas*, by *Sadāçivadīxita*, son of *Paramaçiva*. A collection of elegant verses, etc., to sing to Rājas, with directions. This was composed for one of the *Bhonslas*.

(6,661) D. ff. 44. *Gītāçankara*, by *Anantanārāyaṇa*, son of *Mṛityuñjaya*, son of *Kṛishṇadīxita*. About 340 *gr.*, similar to the last.

(6,662) D. ff. 56. *Shāhavilasa*, by *Dhundhivyāsa*. Another compilation of the same kind. About 500 *gr.*

(6,674) D. ff. 62. Do.

Nos. 11,607 to 11,616 are *Kīrtanas*, and similar matter, in the Grantha and Telugu characters.

(11,502) Te. ll. 68. *Rāghavaprabandha.* Do.

Nos. 11,558 to 11,562, 11,573 to 11,594 are airs noted, mostly in the Telugu character.

Nos. 11,567 to 9, and 11,604 to 6 are fragments (much broken) on music, etc.

There are still papers about the palace which show that several attempts were made at different times to improve the notation of Hindu music, but the specimens I have seen are now quite unintelligible.

Nos. 11,565–6 and 11,617, to 11,665 contain words for songs, hymns, fragments on tunes, etc., mostly attributed to the Rājas Ekoji, Tukkaji, and Çarabhoji.

VI. Çilpaçāstra.

All the works in this collection are in a desperately bad condition; most of those in the Nāgarī character have been transcribed from palm-leaf MSS. from the South of India, and these appear to have consisted of text, and Tamil translation intermixed, as in many MSS. actually in the Library. They thus present exceedingly incorrect and imperfect texts in many places, and in some cases Tamil words have been inserted and transliterated into Nāgarī. Most of the treatises here are (it is asserted) taken out of Āgamas or Tantras current in South India, and it may, therefore, be doubted if they contain much that is either old or very important. For this reason, also, there is much in these treatises that has reference to other subjects, *e.g.* ritual and astrology. The Oriental Translation Society's publication, "Architecture of the Hindus," by Ram Raz (4to. 1834), contains a good deal of their contents. The practical rules given in these treatises for constructing temples, palaces, etc., seem to be in use only in South India. They are conventional to the last degree, and it is difficult to believe that the architects of the South Indian temples had nothing better. The latest remarks on these treatises are in Lassen, I. A. K. iv. p. 877 and ffg.

1. शिल्पशास्त्रम् *Çilpaçāstra*, attributed to *Viçvakarman*, the artificer of the gods. In fasc. iv. (pp. 276–7) of Dr. Bühler's Catalogue of MSS. from Gujarat, there is an *aparājita-vāstuçāstram*, by Viçvakarmā, on 24 ff., with 15 lines to a page, and thus much the same size as this work. The title of this work is improbable, but no other appears in the MSS.

(3,653) D. ff. 66. About 9 lines to a page. In all, 1,200 *granthas*. Many lacunæ, recent, and imperfect.
(11,070) Gr. ll. 141.
(11,071) ll. 55. With Tamil commentary.
(11,072) Gr. ll. 3—56. Rathalaxaṇa. Wants the beginning.

This work begins (3,653):

kailāsaçikhare ramye nānāratnasamākule |
nānāmrigagaṇākīrṇe nānāvṛixasamākule ||
nānāpsarobhir ākīrṇe nānāgandharvasevite |
nānāmunigaṇākīrṇe nānāpushpasamākule ||
kinnarair nāradenā 'pi stutye tumburubhiḥ saha |
divyāṅganāsamāgīte sarvadā devasannidhau ||

The chief topics are: *manushyadehaparimāṇa, sthāpatiçilpa, pratishṭhāvidhāna, vedinirmāṇa, pratimāparimāṇa, rathanirmāṇa, rathapratishṭhā, varadābhayahastādilaxaṇa, svarṇaçaṅkhalaxaṇa, yajñopavītādilaxaṇa, svarṇasaṅgrahaprakāra, grahamakhadevatāprakāra, kirīṭalaxaṇa, bhūshaṇalaxaṇa, jīrṇoddhāra* (*i.e.* repairs of dilapidated temples and images), *dvāranirmāṇa.*

2. मयशिल्पम् *Mayaçilpa*, or Artisan's Manual, by *Maya.*

(3,654) D. ff. 54. 16 lines to a page. Total, about 3,000 *granthas.* A recent transcript, with many lacunæ, and injured in parts.

(11,066) Gr. and Tamil, ll. 283. The original of the last, copied about 1650, and much injured. The title, according to this MS., is "*Vastuçāstra.*"

(11,067) Gr. and Tamil, ll. 122. Sections —21.

The first chapter gives the contents:

praṇamya çirasā devaṃ sarvajñaṃ jagadīçvaraṃ |
taṃ sprishṭvā smārtalaṃ çrutvā çāsti çāstraṃ yathākramaṃ ||
taittalānāṃ manushyāṇāṃ vasvādīnāṃ sukhodayaṃ |
prajño munir Mayaḥ kartā sarveshāṃ vastukarmaṇāṃ ||

(Prose C.):

sarveshāṃ vastukarmaṇāṃ kartā prajño mayo muniḥ jagadīçvaraṃ sarvajñaṃ devaṃ çirasā praṇamya taṃ sprishṭvā smārtalaṃ çrutvā taittalānāṃ manushyāṇāṃ vasvādīnāṃ sukhodayaṃ çāstraṃ çāsti yathākrameṇa |

ādau vastuprakāraṃ (2) tu bhūparīxāparigrahaṃ (3,4) |
mānopakāraṇaṃ (5) cai 'va, çaṅkusthāpanamārgakaṃ (5, 6, 7) ||
supadaṃ suravinyāsaṃ balikarmavidhiṃ (8) tathā |
grāmādīnāṃ ca vinyāsaṃ (9) laxaṇaṃ nagarādishu (10) ||
bhūlambbasya vidhānaṃ ca (11), garbhavinyāsalaxaṇaṃ (12) |
upapīṭhavidhānaṃ cā (13), 'dhishṭhānānāṃ ca laxaṇaṃ (14) ||
stambhānāṃ laxaṇaṃ cai 'va (15), prastarasya tu laxaṇaṃ (16) |
sandhikarmavidhānaṃ ca (17), çikharāṇāṃ tu laxaṇaṃ (18) ||
ekabhūmividhānaṃ ca (19), dvitalasya tu laxaṇaṃ |
tritalasya vidhānaṃ ca, caturbhūmyādilaxaṇaṃ ||
saralaṃ parivārāṇāṃ, gopurāṇāṃ (22) tu laxaṇaṃ |
maṇḍapavidhiṃ (25) c' aiva çālānāṃ caiva laxaṇaṃ ||
grihavinyāsamārgaṃ ca grihaveçanaṃ eva ca |
rājaveçmavidhānaṃ ca, dvāravinyāsalaxaṇaṃ ||
yānānāṃ çayanānāṃ ca laxaṇaṃ liṅgalaxaṇaṃ |
pīṭhasya laxaṇaṃ samyag anukarmavidhiṃ tathā ||
pratimālaxaṇaṃ devadevīnāṃ mānalaxaṇaṃ |
caxurunmīlanaṃ cai 'va saṃxipyā' 'ha yathākramaṃ ||

A prose paraphrase of part follows, and concludes the first chapter. The above copies contain only the first 25 chapters, or, perhaps, two-thirds of the whole.

3. मानवसारम् *Mānavasāra.* The name of this treatise is doubtful, as in some places it is given as Mānasāra. An extract (s.v. abhisheka) has been given by Dr. Goldstücker in his dictionary.

(3,656) D. 65 ff. With 8 lines to a page; containing altogether about 1,000 *gr.*; lacunæ. A recent transcript. *adhyāyas* 35—47.

The first chapter (35) begins:

surāṇāṃ bhūsurāṇāṃ ca varṇānāṃ vāsayogyakaṃ |
sarvāsāṃ api çālānāṃ laxaṇaṃ vaxyate 'dhunā ||
daṇḍakaṃ svastikaṃ cai 'va mailikaṃ ca cuturmukhaṃ |
sarvatabhadrakaṃ cai 'va vardhamānaṃ ca shaḍvidhaṃ ||
tribastaṃ tu samārabhya dvivedhahastavardhanāt |
trayoviṃçatkarāntaṃ syād ekādaçaviçālakaṃ ||

(3,657). A similar transcript to the last.

(11,080) Gr. ll. 83. The original of the two last.

(11,081) Gr. ll. 223. With Tamil C. This MS. appears to begin in the 2nd adhyāya.

4. मूलस्तम्भनिर्णयः *Mūlastambhanirṇaya.* This appears to consist of a dialogue between *Īçvara* and *Shaṇmukha*, full of mysticism, and intended to show that there are really *five* vedas, viz. one for each of the five classes of artisans, (the *five* classes of artisans appear to be known in many rude civilizations, *e.g.* in W. Africa, see Burton's "Abbeokuta," vol. i. p. 160), and that the Brahminical vedas are not the real vedas.

(3,655) D. ff. 38. 10 lines to a page; recent.

(11,073) Gr. and Tamil, ll. 190. With a Tamil Commentary.

5. चित्रकर्मशिल्पशास्त्रम् *Citrakarmaçilpaçāstram*, or *Brāhmīyaçilpa.*

(11,074) Gr. and Tamil, ll. 166. The Sanskrit text is mixed up with a Tamil commentary, and the first 3 ll. are so much injured as to be illegible. *Adhy.* 3 contains—*varāhalaxaṇa*; 4, *Narasimhal.*; 5, *Vāmanal.*; 6, *Jāmadagneyarāmal.*; 7, *Dāçaratharāmal.* The last *adhyāya* (*mṛitsaṃskāra*) is called the 22nd.

6. विमानविद्या *Vimānavidyā.*

(11,068) Te. ll. 66. 13 *adhyāyas.*

(11,069) Te. ll. 65. 13 *adhyāyas* complete, and the beginning of *a.* 14.

7. शिल्पसर्वसंग्रहः *Çilpasarvasaṅgraha* (*sic*).

(3,662) D. ff. 74. Wants end. Select Sanskrit *çlokas*, with a Mahraṭhi commentary.

8. मूर्त्तिध्यानम् *Mūrttidhyāna.* On the forms of the different gods, their insignia, etc.

(3,661) D. ff. 40.

(11,084) Gr. ll. 57.

(11,085) Gr. ll. 46. Much injured.

(12,318) D. ff. 3. Forms of *Keçava* and 23 other gods.

9. तारालक्षणम् *Tārālaxaṇa.* Rules how to make idols.

(11,082) Gr. ll. 39. Incomplete.

10. आयादिलक्षणम् *Āyādilaxaṇa.*

(3,660) D. ff. 37. Wants end (miscellaneous fragments).

11. शिल्पकलादीपिका *Çilpakalādīpikā.*

(11,075) Gr. ll. 74. Mostly Tamil; incomplete.

12. सारस्वतीयशिल्पशास्त्रम् *Sārasvatīyaçilpaçāstra.*

(11,076) Gr. ll. 44. Incomplete.

13. भानुमतशिल्पशास्त्रम् *Bhānumataçilpaçāstra.*

(11,077) Gr. ll. 37. Pratishṭhātantra only; incomplete.

14. अंशुमानकल्पः *Aṃçumānakalpa.*

(11,078) Te. ll. 101. Incomplete.

(11,079) Te. ll. 101. Do. Recent.

15. राजगृहनिर्माणम् *Rājagrihanirmāṇa.*

(11,083) Gr. ll. 19. Chiefly in Tamil.

16. *Fragments not identified.* शिल्पशास्त्रोक्त षोडशसंस्कार

(3,658) D. ff. 18.

(3,659) D. ff. 13. शिल्पसर्वागम

(3,663). Loose leaves containing verses (from the Mānavasāra and Mayaçilpaçāstra ?), with Mahr. explanations.

(11,086) Gr. ll. 61.

17. कुण्डसिद्धिः *Kuṇḍasiddhi*, by *Viṭṭhala Dīxita*. On the construction of pits (for the sacred fire) and of sheds or pavilions. This treatise has been fully described by Aufrecht, Cat. p. 341. See also "Verzeichniss," p. 320.

(223) D. ff. 26. Written about 30 years ago.
(236) D. ff. 30. A similar MS.

18. कुण्डमण्डपविधानम् *Kuṇḍamaṇḍapavidhāna*, by *Nīlakaṇṭha*.

(234) D. ff. 22.

19. कुण्डमण्डपनिर्माणम् *Kuṇḍamaṇḍapanirmāṇa*. The author's name is not mentioned.

(235) D. ff. 6. Beginning only.

20. कुण्डमण्डपकौमुदीव्याख्या *Kuṇḍamaṇḍapakaumudīvyākhyā*. A C. (its name seems to be '*āloka*') on *Çiva Sūni's Kuṇḍamaṇḍapakaumudī*, by the author himself.

(237) D. ff. 38. *Maṇḍaparacanāprakāra* (parich. i.); recent.
(238) D. ff. 34. Do. Do.
(239) D. ff. 46. *paricheda* 2 on *Kuṇḍas*; recent.
(240) D. ff. 58. Do. Do.
The whole work consists of these two sections, and contains about 2,500 *granthas*.
(12,328) D. ff. 19. Recent. A compilation of rules labelled "*Kuṇḍamaṇḍapanirṇaya*."

VII. Vaidyaçāstra a. 1. Original *saṃhitās* to which a divine origin is ascribed.

I. 1. आयुर्वेदः *Āyurveda*, by *Suçruta*. Translated into Latin (after a fashion) by Hessler (Erlangen, 1844), and edited at Calcutta, in 2 vols. 8vo., 1835–6, and reprinted at the same place in 1868, in 4 vols. 8vo.

(5,377) *a*. D. ff. 180. *Sūtrasthāna*.
b. D. ff. 72. *Çarīrasthāna*.
c. D. ff. 45. *Nidānasthāna*.
d. D. ff. 162. *Cikitsāsthāna*.
e. D. ff. 48. *Kalpasthāna*.
f. D. ff. 177. *Uttarasthāna*. Written in the last century, and corrected. A little worm-eaten.
(5,378) *a*. D. ff. 137. *Sūtrasthāna*.
b. D. ff. 51. *Çarīrasthāna*.
c. D. ff. 28. *Nidānasthāna*.
d. D. ff. 112. *Çikitsāsthāna*.
e. D. ff. 61—116. *Uttarasthāna*. Wants the beginning.
c—e are parts of a good N. Indian MS. written in the 17th century. *a* and *b* are supplied to make up the copy, and are in a S. Indian hand.
(5,379) D. ff. 71. *Sūtrasthāna* (i.). The beginning only of a recent and careless transcript.
(5,380) D. ff. 57. *Çarīrasthāna* (ii.). A recent S. Indian transcript.
(5,381) D. ff. 100—108. The last 7 chapters of the *Uttaratantra* (vi.). A good N. Indian MS.

a. *Nibandhasaṅgraha*, by *Çrī-Dalvaṇa* (*sic*?). This is the same C. as that mentioned by Aufrecht (p. 303, No. 740). Begins:

hetulaxaṇapratipādikān nidānasthānād adhigatavyādhihetulaxaṇasya vaidyasya cikitsāyāḥ avasaraḥ. cikitsā ca adhishṭhānaviçeshajñānam antareṇa na sambhavatī 'ty adhishṭhānajñāpanāya çarīrasthānam ārabhyate | çarīrasthāne 'pi pratipādye ādau sarvaçarīrakakāraṇānāṃ bhūtānām eva cintāṃ karttuṃ yujyata ity āha: 'athā'tas' (*etc.*) | sarvāṇi bhūtāni sthāvirajaṅgamāni mahābhūtāni pṛithivyādīni vā teshā(ṃ) cintāhetusvalaxaṇakāryaiç cintanam |

(10,767) Gr. ll. 181. Written within the last 20 years, but is not inked, and a blunt style having been used by the copyist, is almost illegible in parts, but is evidently a correct MS. Contains the *Çarīrasthāna* complete. About 3,240 *gr.* This MS. is strangely labelled as part of an original work by *Bilhaṇa*.[1]

2. आयुर्वेदः *Āyurveda*, a *sūtra*-like treatise in prose. The incomplete MSS. in the library divide the work into *panna* (*sic*? *praçna*). P. i. begins:

adhāto (athā'to) dhātusthadoshagatyavikārahetubhūtārthavārdhikadravyāṇy adyāt cirāyur . . . . pravittiḥ | āyurvedārthapurushārthopapādikā | taddhetuṃ bhūtārthaṃ raxet | ne 'daṃ yāti lolanātipīḍanau |

(5,541) D. ff. 13. Breaks off abruptly in *p*. 3. A recent and very incorrect transcript.
(10,736) Te. ll. 28. A recent and clearly written, though incorrect, MS. Breaks off in *p*. 10.

II. भेलसंहिता *Bhelasaṃhitā*. According to the Carakasaṃhitā (*a*. i. 29[2]) this is one of the 6 *saṃhitā* of the *Āyurveda*, and as this MS. seems to be unique, though it is very defective, a minute description is necessary.

(10,773) Te. ll. 203. Written about 1650, and apparently copied from an injured *ōlai* MS. It is in a large and clear hand. 3,250 *gr*.
Begins in *adhyāya* 4 of the —— ? *sthāna*.
a. 5 begins:
athā 'tyāçitīyaṃ vyākhyāsyāma ity āha bhagavān *ātreyaḥ*
atyāçitena yuktena khāditena ca yuktitaḥ |
a. 6 (l. 5*b*). atha navegāndhāraṇīyaṃ vyā° ity āha, *etc.*
na vegān dhārayed dhīraḥ prāptān mūtrapurīshayoḥ |
na vātasya na pittasya na çuklasya kathasya ca ||
a. 7 (l. 9). athāta indriyopakramaṇīyaṃ v. iti ha, *etc.*
indriyāṇi hi sarvāṇi parijīryante jīryataḥ |
tasmāt sarvatra vayasi yathākālaṃ striyaṃ vrajet ||
na tv anāpyāyitabalaḥ samāgacchet tu yoshitaḥ |
nā' yonishu prayuñjīta tiryagyonīṃç ca varjayet ||
a. 8 (10*b*). athāto mātrāçitīyaṃ v. iti ha, *etc.*
mātrāçī syād vipakvāçī daṇḍapāṇir mitādhvagaḥ |
yathartu bhojanaṃ kṛitvā jantur dhūmam imaṃ pibet ||
This chapter is full of lacunæ. There are many curious rules in it, *e.g.*:
yac ca kiṃcid viceshṭābhir atyarthaṃ kurute naraḥ |
sarvam etad anāyushyam bhishajaḥ paricaxate ||
a. 9 (12*b*). athāta(ç) catushpādabhishagjitīyam v. iti ha, *etc.*
bheshajaṃ hi catushpādam āturaṃ kurute gadaṃ |
yunakti yaçasā . . . . ardhyam ṛicchati ||
Full of lacunæ.
a. 10 (l. 15). athāta āmapradoshīyaṃ v. iti ha, *etc.*
athā 'ha tailāt pishṭānnākṛisarāt payasād api |
a. 11 (l. 17). athāto 'samaçayanaparidhānīyaṃ v. iti ha, *etc.*
āhāraṃ pra—saṃ nṛiṇāṃ upayuktaṃ caturvidhaṃ |
pacyamānaṃ dvidhā kāye koshṭe 'tyāmaṃ carad yathā ||
svedamūtraçakṛidrūpair nishkrāmati . . . . |
Many lacunæ.
a. 12 (l. 18). athāta ātreyakhaṇḍakapīyaṃ v. ite ha, *etc.* Do.
a. 13 (l. 19*b*). athāto janapadavibhaktīyaṃ v. iti, *etc.*
tasmin janapade rogāḥ ke bhavanty adhikā iti |
gūrdālabhekinā pṛishṭo vyācacaxa *punarvasuḥ* ||1||

[1] *Dalvaṇa* may be a mistake for *Bilhaṇa*, but it would not be safe, on account of its uncouth form and want of meaning, to infer that it is a mistake. There are countless names still in use in the Telugu country quite as strange.

[2] i. 29—*agniveçaç* ca *bhelaç* ca *jatukarṇaḥ parāçaraḥ* |
hārītaḥ xārapāṇiç ca jagrahus tanmuner vacaḥ ||
And 31—atha *bhelādayaç* cakruḥ svaṃ svaṃ tantram.
As, however, this name occurs as *Bheḍa* sometimes (Bhāvaprakāça), it should probably be written *Bheḍa*.

matsyānnabhojino nityaṃ *prācyāḥ* syuḥ kaphapittinaḥ |
çlīpadaṃ galagaṇḍaṃ ca prāyaças teshu dṛçyate ‖ 2 ‖
madītoyagatān matsyān bhaxayanti samudrajān |
prāyaçaḥ kushṭinas tena manushyā *daxiṇādiçi* ‖ 3 ‖
masūrayavagodhūmatilakoddālasevinaḥ |
bhūyishṭham arçasas tena *kāmbojā* dantajāḥ (*sic*) smṛitāḥ ‖ 4 ‖
māṃsakāmāḥ surakāmāḥ strīkāmāḥ sahasapriyāḥ |
pratīcyās tena bhūyishṭhaṃ dṛçyante rājayaxminaḥ ‖ 5 ‖
tiktoshṇāni hi *bāhlīkāḥ* prāyeṇā 'nnāni bhuñjate |
abhishyandīni māṃsāni pānakāny andakāni ca ‖ 6 ‖
prakṛityā cā 'py abhīshṭarnāḥ *pārvatāpatyakāḥ* sadā |
tena *bāhlīka*deçeshu prāyo vyādhibalāsakaḥ ‖ 7 ‖
. . . varshati varshāsu hemante yatra varshati |
ṛitureyāpattisamaye janamāraḥ pravartate ‖ 8 ‖
tatro' pavāsī dhṛitimān . . vīprābhivādane |
mantraushadharataç cā' pi janamārāt pramucyate ‖ 9 ‖
sūryopaptātās sahasaḥ varshānte pittam īryate |
çaradi prāyaças tena jvaro bhavati dehinām ‖ 10 ‖

a. 14 (l. 20 *b*). athātaç cikitsāprabhṛitīyaṃ vyākhyāsyāma ity āha, *etc.*

cikitsāprabhṛitau vidvān dadyāt saṃçodhane vidhim |

a. 15 (l. 22). athātas tisreshaṇīyam adhyāyaṃ v.
a. 16 (l. 23). athāto vātakalākalīyaṃ v.
a. 17 (l. 14 *b*). athāto daçaprāṇāyatanīyaṃ v.

caturvidham atho bhuktaṃ daçadhā prāṇam ṛicchati |
ushmāsvedaçakṛinmūtraiḥ tathā vātādibhis tribhiḥ ‖
striyā stanyena çuklena çoṇitena. . . . .

a. 18 (l. 25 *b*). athātaḥ pānaraxīyaṃ v.

gandhārabhūmau rājarshin nagnajit svargamārgadaḥ |
saṃgṛihya pādau papraccha cāndrabhāgaṃ punarvasuṃ ‖
na ca strībhyo na ca strībhyo na bhṛityebhyo 'sti me bhayaṃ |
anyatra vishayogebhyas atra me çaraṇaṃ bhavān ‖
evam uktas tathā tasmai maharshiḥ pārthivarshaye |
vishayogeshu vijñānaṃ provāca vadatāṃ varaḥ ‖

a. 19 (l. 27 *b*). athāto vidhiçoṇitīyaṃ v.
a. 20 (l. 28 *b*). athāta ardhe daçamūlīyaṃ v.

The end of this and the beginning of *a.* 21 are wanting, 1½ l. being left blank.

a. 22 (l. 32). athātaḥ svedādhyāyaṃ v.
a. 23 (l. 34 *b*). athāto gāḍhapurīshīyaṃ v.
a. 24 (l. 35). athāta ṛitavibhāgīyaṃ v.
a. 25. Not marked.
a. 26 (l. 38). athāto 'shṭāvudarīyaṃ v.
a. 27 (l. 41). athāto 'nnapānīyaṃ v.
a. 28 (l. 43 *b*). athāto bhojanavidhīyaṃ v.

The end of this *sthāna* and the beginning of the next (*nidānasthāna*) are not marked, and there appears to be a good deal omitted.

Nidānasthana.

a. 2. Ends on l. 48.
a. 3 (l. 48). athāto gulmanidānaṃ v.
a. 4 (l. 50). athātaḥ kāsanidānaṃ v.
a. 5 (l. 51). athātaḥ kushṭanidānaṃ v.
a. 6 (l. 53 *b*). athātaḥ pramehanidānaṃ v.
a. 7. The beginning is not marked.
a. 8 (l. 55). athāto 'pasmāranidānaṃ v.

This chapter concludes this section on l. 56 *b*.

Vimānasthāna.

a. 1 (l. 56 *b*). athāto rasavimānaṃ v.
a. 2 ?
a. 3 ?
a. 4 (l. 60). athāto rogaprakṛitiniçcayaṃ v.
a. 5 (l. 62). athāto vyādhitarūpīyaṃ v.

Çārīrasthāna.

a. ? (l. 65). athātaḥ sāmānagotrīyaṃ çārīraṃ v.
a. ? (l. 66). athātaḥ purushanicayaṃ v.
a. 5 (l. 71). athātaḥ çarīranicayaṃ v.
a. 6 (l. 74). athātaḥ khaṇḍikāṃ garbhāvakrāntiṃ çārīraṃ v.

Indriyasthāna.

a. 7 (l. 75). athātaç çarīrasaṅkhyāçarīram v.
a. 1 (l. 77). athāto jātisūtrīyaṃ çārīraṃ v.
a. ? (l. 80). athātas svastyayanam indriyaṃ v.
a. 4 (l. 81 *b*). athātas sadyomaraṇīyam indriyaṃ v.
a. 5 (l. 82). athāto yasyaçyāvīyaṃ v.
a. 6 (l. 83). athātaḥ pūrvarūpīyaṃ v.
a. 7 (l. 84). athāta indriyāṇikīyaṃ v.
a. 8 (l. 86). athāto dūtādyadhyāyaṃ v.
a. 9 (l. 87). athāto gomayucūrṇaṃ v.
a. 10 (l. 88). athātaç chāyādhyāyaṃ v.
a. 11 (l. 89). athātaḥ pushpīyaṃ v.
a. 12 (l. 90 *b*). athāto vāñchitaçirshīyaṃ v.

Cikitsāsthāna.

a. 1 (l. 92). athāta ekādaçasarpishaṃ vyā°—
a. 2 (l. 95). athāto vishamajvaracikitsām vyā°—
a. 3 (l. 98). athāto raktapittacikitsitaṃ v.
a. 4 ?
a. 5 (l. 104). athāto gulmacikitsitaṃ v.
a. 6 ?
a. 7 ?
a. 8 (l. 113). athāta unmādacikitsitaṃ v.
a. 9 (l. 115). athāto 'pasmāracikitsitaṃ v.
a. 11 (l. 121). athāto grahaṇīcikitsāṃ v.
a. 12 (l. 122 *b*). athāta udaracikitsāṃ v.
a. 13 ?
a. 14 (l. 127 *b*). athāto visarpavātaçoṇitaṃ v.
a. 15 (l. 130 *b*). athāto 'rçasāṃ cikitsitaṃ v. l. 135 is broken at the left side.
a. 16 (l. 126). athātaḥ çrayathucikitsitaṃ v.
a. 18 (l. 139). athāta udāvartacikitsitaṃ v.
a. (l. 141 *b*). athātaḥ kāsacikitsitaṃ v.

From l. 141 *b* to l. 155 *b* there is no division into chapters, and the whole is full of lacunæ. On the last l. the 24th chapter is said to end.

a. 25 (l. 156). athātaḥ plīhahalīmakacikitsitaṃ v.
a. 26, 7 ?
a. 28 (l. 156 *b*). athāto 'patandrakacikitsitaṃ v.
a. 29 (l. 160). athātaḥ pānātyayacikitsitaṃ v.

On l. 166 the 30th chapter is said to end.

Kalpasthāna.

a. 3 (l. 167). manakalpaṃ v.
a. 4 (l. 169). athāto . . . mārgapakalpaṃ v.
a. 5 (l. 170 *b*). athātaḥ kuṭajakalpaṃ v.
a. 6 (l. 171 *b*). athātaç caturaṅgulīyaṃ kalpaṃ v.
a. 7 (l. 173 *b*). athāto dantiphalakalpaṃ v.
a. 8 (l. 174 *b*). athātaḥ çaṅkhinīkalpaṃ v.
a 9 (l. 175 *b*). athātaḥ çyāmūtr . . .

After this there is no division till l. 183 *b*, where the second chapter (of the kalpa*sthāna*?) is said to end.

a. ? (l. 183 *b*). athāto daçavyāpadīyaṃ vamanavirecanasiddhiṃ v.
a. ? (l. 193 *b*). atha phalamūtrasiddhiṃ v.

Just before this the 8th chapter is said to end. From this to the end there are no more divisions, and the MS. is full of lacunæ. It is evident that this MS. contains nearly all the *Bhelasaṃhitā*, though with, in parts, so many lacunæ as to make it difficult to make anything of the text; probably, also, some chapters are misplaced; but as the MS. is carelessly copied, it would need a very close examination to put it in order. The most superficial comparison shows how much *Vāgbhaṭa* was indebted to this ancient work. The repeated mention of *Gandhāra* and the neighbouring countries suggests that it was composed thereabouts, and therefore probably under Greek influences; but I have no means within reach, unfortunately, of comparing the classification of diseases and their treatment, according to *Bhela*, with that of the Greeks.

In considering this question, it must be remarked that the

older treatises show a totally different theory of the cause of disease to that taught by the rest of Sanskrit literature, and especially by the religious systems and law-books, viz. that nearly all disease is the result of supernatural influences, and of sinful actions in some stages of the patient's existence. To this view the later treatises incline, so that there has been a falling off rather than a progress in Indian medicine. On the general question of the age and authenticity of the Sanskrit medical treatises, see a paper (by Dr. Haas) in Z. d. D. M. G. vol. xxx.

2. Digests and Compilations ascribed to Human Authors.

III. अष्टांगहृदयम् *Ashṭāṅgahṛidaya*, by *Vāgbhaṭācārya* (*Vāhaṭācārya*, according to some MSS.), son of *Vaidyapati Siṃhagupta*. A copious treatise on Indian medicine; an elaborate analysis of it is to be found in *Aufrecht*, pp. 303 ffg. This closely follows the original *saṃhitās*.

(5,382) *a.* D. ff. 68. *Sūtrasthāna* (i.).
b. D. ff. 54—74. *Çarīrasthāna* (ii.).
c. D. ff. 75—175. *Nidānasthāna* (iii.), f. 75.
Cikitsāsthāna (v.), f. 103.
d. D. ff. 176—257. *Uttarasthāna* (vi.).
e. D. ff. 258—268. *Kalpasthāna* (iv.).

The first part (*a*) is in a different handwriting to the rest.

(5,385) *a.* *Sūtrasthāna* (i.), D. ff. 72. A careless, recent S. Indian transcript.
b. D. ff. 28. *Çarīrasthāna* (ii.). Do.

(5,386) D. ff. 24.

(5,387) D. ff. 42. A recent S. Indian transcript.

(5,388) D. ff. 33. *Nidānasthāna* (iii.).

(10,708) Te. ll. 78. *Sūtrasthāna* (i.). Written about 1700.

(10,709) Te. ll. 40. *Çarīrasthāna* (ii.). Do. in a large hand.

(10,710) Te. ll. 56 (in total), which end with 122. The first leaves are much broken, and some appear to be missing. *Nidānasthāna* (iii.). In the same hand as the last.

(10,711) Te. ll. 254. Books iv.—vi. A little worm-eaten. Lacunæ at the end.

(10,712) Te. ll. 66. *Sūtrasthāna* (i.), breaking off in *adhyāya* 25.

(10,713) Te. ll. 123—161. A continuation of No. 10,710. *Çarīrasthāna*.

(10,714) Gr. ll. 40. *Nidānasthāna* (iii.). Wants the end; much injured.

(10,715) *a.* Te. ll. 7. *Cikitsāsthāna* (v.). Beginning only.
b. Te. ll. 72. Do. Complete.

(10,716) Te ll. 36. Do. In a large hand.

(10,717) Te. ll. 65. Do. Wants the end.

(10,718) Te. ll. 100—154. Do. Wants the beginning, and l. 120 not inked.

(10,719) Te. ll. 154—248. *Uttarasthāna* (vi.). A continuation of the last.

(10,720) Te. ll. 345. *sth.* v. iv. and vi. A recent transcript.

(10,721) Te. ll. 26. *Uttarasthāna* (vi.), but breaks off in *a.* 12. Much worm-eaten at the beginning.

(10,752) Te. ll. 219. Bheshajakalpa (beginning of *sth.* iv.), with a Telugu translation.

(10,753) Te. ll. 163. Do.

(10,754) Te. ll. 95. Do. Beginning only. Written about 1650.

(10,755) Te. ll. 21. Do. Sanskrit text only. Recent, but broken.

(10,756) Gr. ll. 43—103. Do. Not inked.

(10,757) Gr. ll. 140. Do.

a. *Sarvāṅgasundarī*, a C. (ṭīkā) by *Aruṇadatta*, son of *Mṛigāṅka*.

(5,383) D. ff. 137. The C. on the *Çarīrasthāna* (ii.); breaks off with the words—atrā 'smin sthāne yato yasmāc charīrasya janma . . . . maraṇam vikṛitivijñānīyākhyena tathā dūtādivi. Begins: atha sūtrasthānānantaraṃ çārīrasthānam idam ārabhyate | tatrā 'yaṃ saṃbandhaḥ | pūrvasmin sthāne kāyādīny ashṭāv aṅgāni cikitsādhārabhūtāni sakalatantrasārabhūtāni sūcitāni kā . . . . he 'tyādinā granthena ķāyaç ca nijāgantūnāṃ vyādhīnām adhishṭhānam.

Not very correct; a few lacunæ. About 2,000 *gr.*

(5,384) D. ff. 103. *Nidānasthāna* (iii.). About 2,600 *gr.* Written about 1750, in several different hands, but very carelessly and illegibly. Begins: asya cā' yaṃ saṃbandhaḥ | hetuliṅgaushadhaskandhalaxaṇo 'yam āyurvedaḥ | praṇītāni tāni ca hetuliṅgaushadhāni tatra sūtrasthāne sūcitāni | çarīralaxaṇaṃ cā 'dhāraṃ samutpādya tāni vistareṇo 'padeshṭuṃ çakyante | tasmāc çarīrasthānaṃ pūrvam ārabdhavān | tatrai 'vaṃ saty aushadhaskandha eva prāk pradhānyād upadeshṭuṃ nyāyaḥ | mai 'vaṃ hetuliṅgābhyāṃ hy āmayaṃ parīxyā 'nantaraṃ yathāyogam āmayapraçamanārtham aushadhaṃ dātum ucitam | tasmād hetuliṅgayor evo 'pādānaṃ prāg uktaṃ na tv aushadhasye 'ti | cikitsitasthānāt prāg idam evo 'pādānaṃ yuktaṃ | tathā co'ktaṃ *muninā*:

rogam ādau parīxeta tato 'nantaram aushadham || iti tasmād, *etc.*

(10,787) Te. ll. 34. Do. This C. is here said to be by *Hāṭakāṅka*. Not inked.

IV. अष्टांगहृदयसंग्रहः *Ashṭāṅgahṛidayasaṅgraha*. Anonymous. Begins:

vaidyagrantha vāgbhaṭe saṅgraho likhyate | harītakīguṇaḥ | . . .

A sort of very brief summary of *Vāgbhaṭa's* work in not always correct Sanskrit

(5,389) D. ff. 33. Ends abruptly in *a.* 15 of the *Uttarasthāna*. A S. Indian MS. 650 *gr.*

I am not aware that any part of the *ashṭāṅgahṛidaya* has been printed except i. 1—8 printed in the Malayālam character, and with an exceedingly diffuse C. in that language (Calicut Govt. Press, 1863, 8vo. pp. 1, 3, 169). The compiler states that he has followed the *Sarvvāṅgasundarī*, *Bālaprabodhikā* and *Hṛidayabodhikā*, all CC. on the text, and of which I have seen more or less complete copies. There is another C. called *Pāthya* (?), of which I have only seen the first few chapters. In Malabar there are 8 *Nambūri Brahmans*, of considerable wealth, but not of very high rank, who are called *Ashṭavaidyar*, and who are the hereditary physicians of Malabar. They are very reserved, but as far as I could ascertain, when in Malabar, they have nothing but the *Ashṭāṅgahṛidaya* and its CC. to go by. They denied the existence there of any *āyurveda* but this, and seemed ignorant of the *Caraka* and *Suçruta saṃhitās*. The *Ashṭāṅgahṛidaya* has an immense reputation on the W. Coast, and is the subject of a Malayālam proverb.—See Gundert's Malayālam Dictionary, p. 64*b*. Among Sanskrit treatises on Medicine it certainly well deserves its fame; but at present it is used (in S. India) in Malabar only.

V. आयुर्वेदमहोदधिः *Āyurvedamahodadhi*, by *Çrīsukha*.

(5,435) D. ff. 46. This is a recent S. Indian MS. and begins in the 5th verse of the *pānīyavarga*, and contains 26 short *vargas* which treat of the properties of articles of food, *etc.* Ends with a *vastra-varga*. Is much like the *Pākaçāstra* (see below p. 73), but appears to be part of a large digest. About 1,000 *gr.*

VI. आरोग्यचिंतामणिः *Ārogyacintāmaṇi*, by *Dāmodara*, son of *Bhaṭṭa Vishṇu*, and perhaps the father of the author of the *Çārṅgadharasaṃhitā* (see below, p. 66). Begins:

ārogyaṃ bhayapīḍita . . . nṛiṇāṃ yaccintanāj jāyate taṃ sargādividhāyinaṃ suranutaṃ natvā çivaṃ çāsvataṃ | āyurvedamahodadher laghutaraṃ sarvārthaṃ suprabhaṃ vaxye 'haṃ *carakā*disūktanicayair *ārogyacintāmaṇiṃ* || 1 ||

(5,436) D. ff. 59. A recent S. Indian MS.

Doshādikajñānādhyāya (1)—f. 1; annapānādhyāya (2)—3*b*; dravyaguṇādhyāya (3)—8*b*; snehasvedanādbyāya (4)—11; pañcakarmā° (5)—11*b*; dhūmagaṇḍhūshakavalā° (6)—14*b*; arishṭā° (7)—16; jvarā° (8)—17; atisāragrahaṇīkṛiminivāraṇā° (9)—21*b*; arçorogā° (10)—24; agnimāndyajīrṇabheda° (11)—26; raktapittapradā° (12)—27; pramehamūtrakṛicchrā° (13)—28; xayarogā° (14)—29*b*; kāsaçvāsahikkā° (15)—31; svarabhangārocakā° (16)—32*b*; charditṛishṇāmūrcchā° (17)—33*b*; pāṇḍukāmalāhalīlīmakā° (18)—34; vidradhigulmā° (19)—35; udarā° (20)—36*b*; udāvarttaçūlahṛidrogāmlāpittā (21)—38; vātarogā° (22)—39*b*; kushṭaçvitrodardaçegā° (23)—42*b*; visarpaçophaçlīpadasthaulyarogā° (24)—45. These chapters are said to comprise the *nidāna* and *kāyacikitsāsthānas*. *Çālākyaṃ tantram* (25)—46*b*; çalyaṃ tantram (26)—50; vishādhyāya (27)—53*b*; unmādāpasmārā° (28)—55; rasāyaṇakaraṇā° (29)—55*b*; sūtikābālarogā° (30)—56*b*. On f. 58*b*, begins the *Uttarasthāna* said to be the sixth which finishes the book.

VII. संनिपातचंद्रिका *Saṃnipātacandrikā*, an anonymous treatise on a goodly number of disorders (generally said to be 13[1]) caused by a combined disorder of three humours; their symptoms and cure. Begins:

amlasnigdhoshṇatīxṇaiḥ kaṭumadhurasasurātāpasevākashāyaiḥ | kāmakrodhāriruddhair gurutarapiçitāhārasauhityaçitaiḥ ‖ çokavyāyāmacintāgrahagaṇavanitātyantasangaprabhāvaiḥ prāyaḥ kupyanti. puṃsāṃ madhusamayaçaradvarshaṇesannipātāḥ ‖1‖

(5,448) D. ff. 19. A recent S. Indian MS. The text is in the middle of the page, and a C. (also anonymous) above and below.

VIII. कल्याणकारकः *Kalyāṇakāraka*, by "*Ugrādityācārya*," a *Jain*. Begins:

Çrīmatsurāsuranarendrakirīṭakoṭimāṇikyaraçmiçarārcitapādapīṭha°. For the most part in *çlokas* and evidently based on the *saṃhitās*.

(10,766) Te. ll. 127. Breaks off in pariccheda 23 of the *Cikitsāsthāna*. At the end are a few ll. containing fragments of earlier chapters. Many lacunæ at the end. *Gr.* 3,500.

IX. भावप्रकाशः *Bhāvaprakāça*, by *Bhāvamiçra*, son of *Miçra-Laṭaka*. About 20,000 *gr*. vi. (?) *prakaraṇas*. Begins:

gajomukham amarapravaraṃ siddhikaraṃ vighnahartāram |
gurum avagamanayanapradam ishṭakarīm ishṭadevatāṃ vande ‖

In the introduction there is an account of Indian Medical Science which is partly historical; it has been printed by Aufrecht (i. p. 309 ffg.). This immense compilation is in many ways a step in advance of the older Hindu treatises, and very decidedly against received Hindu notions in many ways; *e.g.* the author was aware of the hereditary transmission of disease in some cases (p. 14*b*):

dampatyoḥ kushṭabāhulyād dushṭaçoṇitaçukrayoḥ |
yad apatyaṃ tayor jātaṃ jñeyaṃ tad api kushṭitam ‖

Again, his signs of a sound constitution are quite free from the usual fanciful nonsense (p. 82):

saumyā drishṭir bhaved yasya çrotraṃ vaktraṃ tathai 'va ca |
svādugandhaṃ vijānāti, sa sādhyo nā 'tra saṃçayaḥ ‖
pāṇipādau ca yasyo 'shṇau dāhaḥ svalpataro bhavet |
jihvā sukomalā yasya sa rogī na vinaçyati ‖
svedahīno jvaro yasya çvāso nāsikayā saret |
kaṇṭhaç ca kaphahīnaḥ syāt sa rogī jīvati dhruvam ‖
yasya nidrā sukhena syāt çarīraṃ sodyamaṃ bhavet |
indriyāṇi prasannāni sa rogī nai 'va naçyati ‖

But with this there is also a vast deal of rubbish of the usual character;

e.g.—yugmāsu putrā jāyante striyo 'yugmāsu rātrishu ‖
or—pitros tu svalpabījatvād āsekyaḥ purusho bhavet |
sa çukraṃ prāçya labhate dhvajonnatim asaṃçayam ‖

'pitror'—mātāpitroḥ svalpabījatvāt . . . sa çukraṃ prāçye 'ti sa purusho (*i.e.* çukraḥ yaḥ) 'nyapurusheṇa svamukhe maithunaṃ kārayitvā tasya çukraṃ prāçya mehanotthānaṃ labhata ity arthaḥ. A truly homœopathic prescription and worthy of our European practitioners in that line! There can be little doubt that the compiler, in addition to the Sanskrit works he admits having used, has also largely profited by the treatises of Mohammedan (Arabic) physicians. A full analysis is given by Aufrecht (*l.c.*).

This work seems to be the chief authority among the *Mahrattas*. Other MSS. are described by Westergaard, Cat. p. 104. Notices, i. pp. 96—7.

(5,395) D. ff. 863.
(5,396) D. ff. 633. A recent careful transcript on European paper.
(5,397) D. ff. 617. A N. Indian MS. written at Benares, Saṃv. 1848. Ends with *rasāyanavidhi*, and is, therefore, complete. The original of the two preceding MSS.
(5,398) D. ff. 217 and 247. Written (? at Benares), Saṃv. 1889.
(5,399) D. Fragments of a recent transcript.

X. रुग्विनिश्चयः *Rugviniçcaya*, by *Mādhava*. On the cause of diseases, and on their diagnosis. Begins:

praṇamya jagadutpattisthitisaṃhārakāraṇaṃ|
svargāpavargayor dvāraṃ trailokyaçaraṇaṃ çivam ‖
nānāmunīnāṃ vacanair idānīṃ samāsataḥ sadbhishajaṃ niyogāt |
sopadravārishṭanidānalingo nibodhyate rogaṇiçcayo 'yaṃ ‖

This has been printed at Calcutta. See Aufrecht (i. 357*b*), who has also (i. p. 312) given the headings to the chapters.

(1) D. ff. 110. Written about 50 years ago; a few lacunæ. 22 is repeated.
(5,401) D. ff. 67, and *anukr*. ff. 3.
(12,324) D. ff. 79. Recent.

XI. शार्ङ्गधरसंहिता *Çārṅgadharasaṃhitā*, a practical treatise on medicine, by *Çārṅgadhara*, son of *Dāmodara*, in thirty-two chapters. This has been several times printed at Bombay, Benares, and Calcutta. In Aufrecht (p. 315), the contents are briefly given. About 2,400 *gr*.

(5,433) D. ff. 68. Complete, in a Canarese hand of about 1750.
(5,434) D. ff. 12. Breaks off in the chapter on eye diseases, the last, of which about a *f*. is missing.
(10,784) Gr. ll. 36. About the first half. Recent.
(10,785) Gr. ll. 179. Prescriptions from the *ç.-s.*, with a *ṭīkā*.

XII. वैद्यजीवनः *Vaidyajīvana*, a treatise on medicines, by *Lolimbarāja*. Of this tract Aufrecht (p. 317) says: morborum principalium remedia ita proposuit, ut versibus singulis mulierem amatam compellaret. Quod ingenii egestate, non ubertate, et poetarum inferiorum imitatione factum esse, harum rerum gnaros non latebit, idem metra artificiosa adhibuit. Begins:

prakṛitisubhagagātraṃ prītipātraṃ ramāyā, *etc.* For the rest, see Aufrecht, l.c. *Gr.* 365.

(5,418) D. ff. Complete in 5 *vilāsa*. A few lacunæ. Recent.
(5,419) D. ff. 15.
(5,420) D. ff. 26.
(5,421) D. ff. 25.
(5,422) D. ff. 10.

[1] In another treatise on the same subject (Aufrecht, p. 319) they are said to be 14, but the list in the above work is the same as in çl. 3—4 in the Oxford treatise, except that *Vikhyāto* is read for *Hāridro* and *trayodaça* for *caturdaça*.

XIII. वैद्यावतंसः *Vaidyāvatamsa*, a brief description of the properties of articles of food, commencing with fruits and ending with meats and preparations of milk, by *Lolimbarāja*. Begins:

anukṛitamarakatavarṇaçobhitakarṇā kadambakusumena |
nakhamukhamukharitavīṇā madhye xīṇā çivā çivaṃ kuryād vaḥ || 1 ||
hutavahahutajaṅghājānumāṃsaprabhāvād adhigatagirikanyāstanyapīyūshapānaḥ |
racayati *carakādīn* vīxya vaidyāvataṃsaṃ kavikulasulatāno lālilolimbarājaḥ || 2 ||
yat prasiddham iha vartate phalaṃ çākam anyad api tannirūpyate|
aprasiddhakathanaṃ hi niḥphalaṃ granthavistarabhayān na likhyate || 3 ||

The author then describes grapes, mangos, etc.

drāxā sāxāt sudhātāvan madhurā rasapākayoḥ |
çrishṭamūtrā çakṛidgurvī snigdhā çukrakarī himā || 4 ||

100 *granthas*.

(5,402) D. ff. 11. Recent. The abstract (in red) is mostly in *Mahratta*.

(5, 405) D. ff. 5. Last l. torn.

(5,406) D. ff. 2. A fragment of do.

XIV. शतश्लोकी *Çataçlokī*, a treatise containing approved prescriptions for several common disorders, beginning with fevers, and ending with the stings of venomous insects. Anonymous. Begins:

çataçlokī | jvarāṇāṃ | mustāparpaṭadhanvayāsadhanikābhūnimba°.

Ends: imaṃ samastarogāṇāṃ praçastaushadhasaṅgraham |
akārsh(īd) bālabodhārtham . . . adadhānī sarasvatī |
imaṃ çatena çlokānāṃ shaḍviṃçatisupeyushā |
nibuddham aṅgīkurvanti santo bheshajasaṅgraham ||

(5,442) D. ff. 16. A recent S. Indian transcript; much corrected.

(5,443) D. ff. 14. Do.

(10,725) Te. ll. 21. Injured.

XV. शतश्लोकीचंद्रकला *Çataçlokīcandrakalā*, a brief account of the way of composing powders, pills, etc., by *Vopadeva*, son of *Keçava*. This is accompanied by the author's *ṭīkā*, in which the text is explained in simple language. Begins:

āyurvedavidāṃ devam āyurārogyadaṃ raviṃ |
natvā nijaçataçlokīṃ vyākhyāmi bhishajāṃ mude ||

Bhaishajyadvija°, etc. (See Aufrecht, p. 319*a*.)

It looks as if *Çataçlokī* were properly the name of the text, and *Candrakalā* that of the commentary; but in some MSS. the C. is called *Kṛidayaprabodha*.

(5,444) D. ff. 102. *Gr.* 1,000. Ends: kvāthādhikāraḥ shashṭhaḥ. A recent S. Indian transcript, and very incorrect.

(5,446) D. ff 67. Wants beginning and end. Much worn. Contains part of the *ṭīkā*.

(10,726) Te. ll. 30.

(10,727) Gr. ll. 64.

(10,728) Gr. ll. 62.

The first MS. may be independent, but all end in the same place.

a. *Bhāvārthadīpikā*, by *Veṇidatta*. Begins:

vāsudevasamudbhūtabhāgyabhṛidbhogisūnunā |
çataçlokīvivaraṇaṃ veṇīdattena likhyate || granthāvighnaparisamāptyarthaṃ *Bopadevakavir* granthādau maṅgalam ācarati | *Bhaishajye* 'ti |

(5,445) D. ff. 23. Written in a small hand and not always correct. 6 *adhikāra*; about 550 *granthas*.

XVI. योगशतकम् *Yogaçataka*, a number of old wives' prescriptions for different diseases, attributed to a *Vararuci*. 114 trishṭubh, etc., stanzas. By the remarks in Aufrecht, p. 316*b*. (No. 752) and note 2, it appears that this has been worked up again by an anonymous author, and that there are two CC. on the original text in the I. O. Library. Begins:

kṛitsnasya tantrasya gṛihītadhāmnaḥ (°ā)
cikitsitārthaprasṛitasya dūram |
vidagdhavaidyapratipūjitasya
karishyate yogaçatasya bandhaḥ || 1 ||
parīxya hetvāmayalaxaṇāni
cikitsitajñena cikitsakena |
nirāmadehasya hi bheshajāni
bhavanti yuktāny amṛitopamāni || 2 ||
chinnodbhavāmbudharadhanvayavāsaviçvair
duḥsparçaparpaṭakameghakirātatiktaiḥ |
mustāṭarūshakamahaushadhadhanvayāsaiḥ
kvāthaṃ pibed anilapittakaphajvareshu || 3 ||
jaladākaṭukārāsnāpaṭolasakirātakam |
kaphapittodbhave deyaṃ jvare dīpanapācanam || 4 ||
xudrāmṛitānāgarapushkarāhvaiḥ
kṛitaḥ kashāyaḥ kaphamārutottare |
saçvāsakāsārucipārçvarukkare
jvare tridoshaprabhave 'pi çasyate || 5 ||

The sections are: *jvaracikitsā*, *netrarogaprakaraṇa*, *vishatantra*, *bālatantra*, *vamana*, and *virecana*. It is obvious that several names of divisions have been omitted by copyists in the early part of the book. Ends: kāñjikamūtradagdhasahito vātāmayebhyo hitaḥ || 114 ||

To prevent any reasonable doubt as to the efficacy of his prescriptions, the author indulges in a good deal of assertion, *e.g.* (17):

ajamodāmocarasaṃ bhṛiṅgaberaṃ sadhātakīkusumaṃ |
gomathitena samprayuktaṃ gaṅgām api vāhinīṃ rundhyāt ||

This is intended for *atisāra* (dysentery)!

(5,425) D. ff. 12.

(5,426) D. ff. 11.

(5,427) D. ff. 11. On the fly-leaf are some extracts from a *sāṅkhya* work. All recent. c. 1800.

XVII. धन्वंतरिसारनिधिः *Dhanvantarisāranidhi*, attributed to *Veda-Vyāsa* in the introduction, but in the colophon of each chapter it is said to have been composed by *Tulaji* (Rājā of Tanjore). It begins:

vaidyaçāstramāhātmyaṃ jñātukāmair muniçvaraiḥ |
sampṛishṭo bhagavān deva*vyāsas* tān idam abravīt ||
çṛiṇvantu munayaḥ sarve 'py upavedavyāsthitaṃ |
ṛigvedasyo 'pavedopam*āyurveda*(ḥ) prakīrtitaḥ ||
yajushaç ca *dhanurvedaḥ*, *sāmno gāndharva* ucyate |
atharvaṇaç co 'pavedo *mantraçāstra*samuccayaḥ ||
brahmā smṛitvā 'yusho vedam, *prajāpatim* ajīgrahat |
so '*çvin*(*au*) tau *sahasrāxam* so' *tri*putrādikān munīn ||
so' *gniveçā*dikāṃs te tu pṛithaktantrāṇi tenire |
āyurvedavihīnānāṃ jīvitaṃ nishphalaṃ bhavet ||
jñātavyo manujais tasmāt romavijñānahetave |
romayuktir hi jīvānām ārogyam iti kathyate ||
dharmārthakāmamoxāṇām ārogyaṃ kila sādhanaṃ |
āyurvedas tad adhyeyo dehinā 'rogyakāṅxiṇā ||

After several *çlokas* which state that this is a very holy and secret book, and describing the proper persons to study it, the *sūtrasthāna* begins (1, *b*):

atha çarīrasthānaṃ prathamaṃ tāvan nirūpyate |
sūtrādisthānānāṃ sarveshāṃ upajīvyaṃ yat |
yā viçvakartrī triguṇā purāṇī
yanmūlako bhautika esha dehaḥ ||

sāṅkhyādivaco vicārya nirūpyate sā prakṛitiḥ purastāt | avyaktasaṃjñakai 'kā sakalajagatkāraṇātmikā triguṇā xetrajñādisthānaṃ nirhetuḥ sāshṭarūpā ca | prākṛitam avikṛitam

ekam sapta ca rūpāṇi vaikṛitāny asyāḥ | buddhir athā 'haṃkāraḥ tanmātrāny evam ashṭavidhāçilāmūrtir veda tasyāḥ vyaktam ity ekarūpakam | mahattatvam ahaṃkāro bhūtānām pañcakam tathā |

evam ashṭavidham rūpam prāhuḥ kecid vicaxaṇāḥ ||
mano buddhir ahaṃkāro bhūtānām api pañcakam |
evam ashṭavidham rūpam vadanty anye manīshiṇaḥ ||

(5,440) D. ff. 246. Many ff. missing; ends abruptly with a section on *rasacikitsā*. A S. Indian MS. c. 1750. As there are many errors, and even lacunæ, and considering the general nature of the work, it is probable that this is (in part, at least) the *Vyāsasaṃhitā* occasionally referred to in Sanskrit medical works, but worked over by order of *Rājā Tulaji*.

(5,438) D. ff. 105. ff. 8 and 97 are missing. Not finished.
(5,439) D. Fragments.

These two MSS. bear the same name as No. 5,438, but are extracts and compilations, and differ entirely from it. They are evidently the compiler's rough copies, and never finished.

XVIII. पदार्थचंद्रिका *Padārthacandrikā*, a *ṭikā* to some general treatise on medicine. It is also called (in the colophon to *a.* i.) *Hemādriṭikā* and *Āyurvedarasāyana*. Begins:

praṇamya devadeveçam harim vāgnidhim axaram |
padārthacandrikām ṭīkām çubhām sarvahitāvahām ||
çrima . . . devena prerito hṛidaye sphuṭam |
budhyā . . karishyāmi guroḥ saṃsmṛitya caraṇam ||

The beginning of the text is: rāgādirogān satatānushaktān açeshakāya prasṛitān açeshān | *etc.*

(5,441) D. ff. 189. A North Indian MS. of about 1650. Ends abruptly in *Jīmūtakalpa*. About 6,000 *gr*. A *saṅgraha* is frequently quoted.

XIX. रोगनिर्णयः *Roganirṇaya*, a modern compilation on medicine. The author's name does not appear.

(5,449) D. ff. 191. Unfinished.

XX. धन्वंतरिविलासः *Dhanvantarivilāsa*, an unfinished treatise on medicine, composed under the direction of some Tanjore prince of the last century.

(5,458) D. ff. 52. A rough copy; wants the end.

XXI. चिकित्सामृतसागरः *Cikitsāmṛitasāgara*, a treatise on medicine, by *Paṇḍita-Devadāsa*. A modern compilation. Begins:

jvaro' tisāro grahaṇī arço jīrṇavishūcikā |

(5,416) D. ff. 249. A N. Indian MS., written about 1700. Several ff. have been supplied in a S. Indian hand. Begins as above, but this is probably not the real commencement.

(5,417) D. ff. 105. A recent S. Indian transcript.
(5,453) D. ff. 173. Do.

XXII. चिकित्सासारसंग्रहः *Cikitsāsārasaṅgraha*, a treatise on medicine, by *Vaṅgasena*, son of *Gadādhara*. About 13,000 *gr*. Begins:

natvā giriçam apahāya vacaḥ prapañcam
vṛiddhān upāsya bhishajas tadudāhṛitīç ca | etc.

(5,428) D. ff. 489, of which ff. 397—415 are wanting. Written in N. India, Saṃv. 1709. The last 6 ff. are injured at the tops. Ends: *Rishṭādhyāyaḥ*, and is said to be complete.

(5,454) D. ff. 491. A recent N. Indian MS. Ends: *Dravyasya bhāvābhāvau*. ff. 448—457 are wanting.

These two MSS. contain much the same matter, but the difference in arrangement, and even in the text, is in parts very considerable.

(10,729) Te. ll. 243. Written about 1750. Defective in the beginning.

(10,730) Te. ll. 371. A fine MS. written about 1700. Ends: *visphoṭanidānacikitsā*.

XXIII. सारसंग्रहः *Sārasaṅgraha*, a manual of the art of medicine, based on the *saṃhitās*. The author's name is not given at the end of the *adhyāyas*, but only the name of the work.

(10,700) Gr. ll. 36. Written about 1650. *a.* 5—17 (in which the MS. breaks off abruptly) of the *Nidānasthāna*.

XXIV. भेषजसर्वस्वम् *Bheshajasarvasva*, a compilation of extracts from the *Cikitsāsthāna* of the *Ashṭāṅgahṛidaya* and similar works, with diffuse Tamil C. The author's name is not given.

(10,757) Gr. ll. 140. Recent.

XXV. कौपालिकग्रंथः *Kaupālikagrantha*, a treatise on diseases of the eyes, their diagnosis and cure, by *Kaupālika* (? *Kāpālika*). *Gr*. 300. Begins:

kṛishṇe pañca na navai 'va sandhishu
daça trīṇy atra çukle 'khile |
jātāç çoḍasa (*sic!*) vartmajāḥ khalu
caturviṃço dṛiçor viṃçatiḥ |

(10,792) Te. ll. 25. A few lacunæ.

XXVI. चिंतामणिः *Cintāmaṇi*, a treatise on medicine, by *Vallabhendra*, son of *Bhaṭṭa-Amareçvara*, a Telugu Brahman of the *Āpastamba-kula*. A well-known treatise, much used by Ainslie. It is in *Sanskrit*, with Telugu explanations. Begins:

çrīrāmam sarvalokeçam sītāsevyam surāsuraiḥ |
sugrīvavāyuputrādyaiḥ sevyam vande narottamaiḥ ||
çrīnātham pārvatīnātham vāṇīnātham sarasvatīm | etc.
*amareçvara*bhaṭṭasya priyasūnu(r) guṇānvitaḥ |
Vallabhendreṇa racitam janānām hitakāraṇam ||
vaidyacintāmaṇir nāma bheshajyagrantham (*sic*) uttamam || [1]

(contents)

nidānam dravyaçuddhim ca rasayogān kashāyakān |
vaxyate vaidyalābhāya tat sarvam tu savistaram |

. . . .

ādau samastarogeshu ashṭasthānān parīxayet |
nāḍisparçasvarūpam ca çabdanetrapurīshayoḥ |
mūtravarṇāni jihvā ca ete dṛiçyā bhishagvaraiḥ |

nāḍīparīxā |

angushṭhamūlam āçritya angulitrayapīḍanam (°mātrakam) |
yavasya bījamātram ca nāḍī sarvāṅgasaṅgatiḥ ||
nārīṇām vāmabhāge ca puṃsām daxiṇadaço bhavet |

(10,768) Te. ll. 162. With Telugu C. Exceedingly carelessly copied in a large hand about 1700. Ends with prescriptions for "*kapharoginaḥ*."

(10,769) Te. ll. 112. A similar MS. to the last.

(10,770) Te. ll. 336. Wants the beginning; ends with "*biḍālavaṇaçuddhi*."

(10,771*) Te. ll. 57. Beginning only. Not inked; written before 1700.

(10,772) a. Te. ll. 187. Ends abruptly. Written about 1700. Partly not inked. In this MS. various versions of some of the *çlokas* are given, and many corrections made. It is evident that all the MSS. were copied by persons entirely ignorant of Sanskrit, and the owners probably used only the Telugu version and Commentary.

The Sanskrit in this work, originally bad, has been so altered by copyists that in many places it would be hard to

[1] ? a line omitted.

understand the text without the aid of the Telugu C. The above extract is made from all the MSS. *collated*, and will show how bad they are.

What the original extent of the book was, there are no means here at Tanjore of deciding.

XXVII. चमत्कारचिंतामणिः *Camatkāracintāmaṇi*, a rather absurd work on the cure of diseases, beginning with fever and coughs, by some pedant whose name is not given. Begins:

līlāvati kalākalpavallī lāvaṇyapeçale |
bāle cañcalalocane suvadane te çailatulyau sthanau |
tulyam me kusumair vapuḥ dṛiḍhataram mā . . tvam āliṅga māṃ ||
yady āliṅgasi māṃ balād, aham idaṃ sarvaṃ yoçodāpure |
vaxyāmī 'ti bhaṇan hasan bhavabhayāl laxmīpatiḥ pātu māṃ ||

(5,403) D. ff. 16. Wants the end; recent. *Gr.* 238.

XXVIII. राजमृगांकः *Rājamṛigāṅka*, a treatise on the preparation of medical powders (*cūrṇa*) and oils (*taila*). The author's name is not mentioned. Probably his name is here given as the name of the book.[1] About 880 *gr.*

(5,400) D. ff. 43. Ends—bhedaghnaṃ raktapittaharaṃ paraṃ | Rājamṛigāṅkaṃ samāptaṃ (*sic!*). Recent.

XXIX. सारावलिः *Sārāvali*, a treatise on medicine. The author's name does not occur in this MS.

(10,782) Gr. ll. 2—311. Wants beginning and end. Tamil C. written about 1650. Much worm-eaten and broken.

XXX. पाकावली *Pākāvalī*. Begins:

nirṇītaṃ kuçalair yuktāpākhyaçatakaṃ ca yat |
vaidyarājaprayatnena guhyaṃ raxa yaçāya vai ||

(10,781) Gr. ll. 39. Recent, and not inked.

XXXI. अशीतिवातनिदानम् *Açītivātanidāna*. The author's name is not mentioned. Begins:

aṅgulipādavātaṃ ca jānuvātam puras tathā |
kaṭivātaṃ medhra . . pārçvahṛikuxivātajaṃ ||

On rheumatism and similar disorders.

(10,794) Te. ll. 10. Written in a large hand about 1750. *Gr.* 200.

XXXII. श्लेष्मज्वरनिदानम् *Çleshmajvaranidāna*.

(5,430) D. ff. 15.

XXXIII. दोहदप्रकारः *Dohadaprakāra*. On pregnancy, etc. The author's name is not mentioned.

(5,461) D. ff. 4.

3. Vājīkaraṇa.

Indian medical books on this topic are much esteemed, and fully believed in. They are greater part of a very obscene character, and contain medico-magical prescriptions, not only to remove impotence, but also to gain prosperity, to injure other people in body and mind, to seduce women, and for similar purposes; also rules for juggling tricks. The usual vain speculations on the cause of difference of sex in children occupy a prominent place in these compilations.

[1] The author of the *Sarvāñjasundarī* states that his father was *Mṛigāṅka*, v. p. 65.

XXXIV. कौतुकचिंतामणिः *Kautukacintāmaṇi*. A compilation of prescriptions, etc., in *çlokas*, with much praise of them.

(10,761) Te. ll. 90. Wants beginning and end.
(10,762) Gr. ll. 66. Do. Much broken.
(10,763) Gr. ll. 53. Do. Do.
(10,764) Te. ll. 52. Do. Half gnawed away by rats.
(10,765) Te. ll. 39. Do.

As is usual in compilations of this kind, the arrangement and number of the sections differ greatly in the MSS. The following prescription will show the character of the book:

yashṭitrijātakaṃ drāxā vyoshaṃ kharjūrajaṃ phalaṃ |
vṛiddhakarshādvikarshāçāṃ priyālaṃ musaliphalaṃ ||
musalī cā 'çvagandhā ca caturguṇasitāyutān |
valakān kārayed vaidyaḥ, sāyāhne bhaxayen naraḥ ||
anuvānaṃ hitaṃ tato nārikelajaṃ payaḥ |
jāṅgalair madhutāhāraiḥ payasā saha bhojayet ||
vṛiddho 'pi bhajate vīryaṃ strīçataṃ taruṇāyate ||

XXXV. मुंडीकल्पः *Muṇḍīkalpa, Īçvarīk., Çālmalīk.*

(5,462) D. ff. 3. Wants end.

Muṇḍī, etc., are names of plants; this tract directs how to prepare them for use.

XXXVI. ज्योतिष्मतीकल्पः *Jyotishmatīkalpa*.

The *Jyotishmatī* is a fabulous plant, supposed to sharpen the wits.

(10,758) Gr. ll. 36.

XXXVII. वाजीकरणम् *Vājīkaraṇa*.

(10,759) Te. ll. 28. With a *ṭīkā*.
(10,760) Te. ll. 40. A similar tract.
(4,822) D. ff. 16. Do.

4. Rasāyana.

This part of the *Vaidyaçāstra* corresponds with European medicine to a very limited extent, but is almost exactly the same as the mediæval alchemy, which it outdoes in absurdities. Most works of this class attach themselves to the *Çaiva-tantras*.

XXXVIII. रसरत्नसमुच्चयः *Rasaratnasamuccaya*, by *Nityanāthasiddha*, son of *Çaṅkha-Gupta*. Begins:

yasyā 'nandabhavane maṅgalakyāṃ saṃbhāvite sasphuraddhāmnā.

In the commencement the author gives the following list of writers on this subject, whose works he says he consulted:

adhamaç (atha°) candrasenaç ca laṅkeçaç ca viçāradaḥ |
kāpālikamatamāṇḍavyo bhāskaraḥ sūrasenakaḥ ||
ratnaghoshaç ca çaṃbhuç ca taxako naravāhanaḥ |
indrado gomukhaç cai 'va kaṃbibhir vyālir (kaṃparbhivyā°) eva ca ||
nāgārjunas surānando nāgabodhir yaçodanaḥ (yaçodha°) |
khaṇḍapākāliko (khaṇḍaḥpā°) brahmā govindo lambako (luṃpako) hariḥ || [1]
rasāṅkuço bhairavaç ca nandisvacchandabhairavaḥ |
mandānabhairvaç cai 'va kākaç caṇḍīçvaras tathā || (kākaca°)
vāsudevo ṛishyaçṛiṅgaḥ kriyātantrasamuccayā |
rasendra tilako yogī vālukir (vāru°) mayalāṃhvayaḥ (melikā°) ||
mahādevo rasendraç (narendraç) ca vāsudevo harīçvaraḥ (ratnākaraharīçvaraḥ) ||
eteshāṃ kriyate 'nyeshāṃ tantrāṇy ālokya saṅgrahaḥ |
rasānām, *etc.*

(5,450) D. ff. 35. Breaks off in *a.* 6. A recent S. Indian transcript.

[1] 5,450 here inserts a half line |
saptaviṃçatisa(n)khyākāḥ rasasiddhipradāyikāḥ |

(10,731) Te. ll. 161. *a.* 1 (*rasotpattinirṇayā°*)—l. 1; *a.* 2 (rasaçālānirmāṇa°)—6; *a.* 3 (ashṭādaçasaṃskāro nāma tṛi°)—l. 11*b*; *a.* 4 (navakarmasaṃskāra°)—l. 19; *a.* 15 (——)—26*b*; *a.* 16 (xaṇikaçuddhiparibhāshākathanaṃ nāma°)—34; *a.* 17 (yantraprakārajalasaritprakāra°)—l. 41*b*; *a.* 18 (mūshābhedakāshṭabhedapuṭabhedado nā°)—49*b*; *a.* 19 (tailapā . . . . mūlikāmāraṇa°)—53; *a.* 20 (mahārasanāmāni)—65; *a.* 10 (mahārasanirūpaṇa°)—74; *a.* 11 (gandhakagairikanirūpaṇa°)—81*b*; *a.* 12 (uparasanirūpaṇa°)—89; *a.* 13 (sādhāraṇarasaçaktirasanirūpaṇa°)—99*b*; *a.* 14 (xāranirūpaṇadravyaçuddhinirū°)—104*b*; *a.* 15 (navaratnanirūpana, uparatnanirūpa°)—112*b*; *a.* 16 (navaratnaçuddhimāraṇaprakāra)—120; *a.* 17 (navalohaçuddhi)—124*b*; *a.* 18—?; *a.* 19 (navalohapraghaṭṭikā)—122; *a.* 20 (same subject as last)—144*b*; *a.* 21 (rasaushadhanirūpaṇa)—152. A few explanations in Telugu.

(10,732) Te. ll. 254. Much the same as the last; in a large hand.

(10,733) Te. ll. 36—238. Recent and not inked. Begins in *a.* 6 (çishyopanayana); *a.* 7 (rasaçālāprakaraṇa)—40*b*. This MS. professes to end with *a.* 27. Few of the intermediate chapters are marked; nor do those I have observed agree with the last MS.

(10,734) Te. ll. 254. Old and much broken; wants the end.

(10,735) Te. ll. 320. Here called *rasaratnākara* and said to be by *Nityanāthasiddha*, son of *Pārvatī*. It is precisely similar, however, to the other MSS. in matter, and can hardly be considered a separate work.

XXXIX. रससार: *Rasasāra*, by *Govindācārya*. Begins:

> gaṇeçam praṇipatyā 'dau çivaṃ ca çivayā saha |
> gurubhairavasiddhebhyo yoginigrahamaṇḍalam ||

The author professes to have studied "all *çāstras*" in order to compose this treatise, and in the 25th (last) *paṭala* he says—

> bauddhānāṃ ca mataṃ jñātvā rasasāro krito mayā |

By *Bauddhas* he probably means the Muhammedans (cf. the vernacular *Malayālam* use of the word), though studies of this nature were much pursued by the later Buddhists. About 1,000 *gr.* in *çlokas.*

(5,407) D. ff. 60. Recent.

(5,408) D. ff. 57.

(10,786) Te. ll. 24. Clearly written, about 1750, but not inked. The first and last ll. are injured.

XL. पुरुषार्थप्रबोध: *Purushārthaprabodha.* A treatise on mineral drugs and their use, with *mantras*, etc. In *çlokas.* The author's name is not mentioned.

(5,452) D. ff. 9. Wants the end.

5. Tantric System.

XLI. काश्यपसंहिता *Kāçyapasaṃhitā*, from some *Tantra.* Begins:

> kailāsaçikhare ramye pārvatīparameçvaram |
> anyonyasukhalīlāyām ekānte sukhagoshṭhishu ||
> pārvatī patim ālokya kritāñjalir abhāshata |
> deveça jagadādhāra sarvabhūtamayātmaka ||
> mama prāṇeça nāthāya sarvalokajagadguro |
> bhūtaṃ bhavishyat karmā 'pi tvayādhīnaṃ ca sarvaçaḥ ||
> tava prasādāc chāstrārthaṃ vedasāraṃ çrutaṃ mayā |
> kvacid divyaṃ mamā 'kāṅxā çrotum icchāmi çaṅkara ||

Çiva then gives an account of diseases and their causes and cure. Sin (*pāpa*) is the cause, and therefore (as might be supposed) the treatment is much mixed up with religious observances. The diseases are classified very minutely, *e.g.* 20 kinds of kushṭa, 12 of gulma, etc.

(10,777) Te. ll. 220. Ends (apparently unfinished) with an account of *çleshmaxaya* and *aṇḍaroga.* About 3,300 *gr.*

(10,778) Te. ll. 9. Beginning only. Not inked.

XLII. आनंदकंद: *Anandakanda*, from the *Bhairava-Tantra.* A work similar to the last. Begins:

> kailāsaçikharāsīnaṃ kālakandarpanāçanaṃ |
> prasannaparameçānaṃ jagadānandakāraṇaṃ ||
> praṇamya parayā bhaktyā bhairavī stutim ātanot |
> devy uvāca | deva deva, *etc.*—
> çrotum icchāmi deveça tava divyaṃ rasāyanaṃ |
> jarājanmāmayaghnaṃ ca khecaratvādisiddhidaṃ ||

For the contents of the sections see Aufrecht, p. 320*a.* 10 *ullāsa* (in 10,776) *i.e.* one more in the Bodleian MS.

(10,775) Te. ll. 174. Imperfect.

(10,776) Gr. ll. 374. About 9,000 *gr.*; apparently not complete.

XLIII. नागार्जुनीयम् *Nāgārjunīya* (?). Treatment by spells and medicine combined. Begins:

> aṃām i ī u ū e ai aṃ aḥ anena mantreṇa jāpyakartavyam aviralaṃ vaktā bhavati.

(5,404) D. ff. 19. Imperfect and exceedingly incorrect.

(5,459) D. ff. 117. Part of the above or a similar work with Mahratta C. by *Aranātha.*

(5,460) D. Several loose leaves containing similar prescriptions.

(10,722) Gr. ll. 129. Recent and not inked. Many lacunæ and imperfect.

XLIV. उमामहेश्वरसंवाद: *Umāmaheçvarasaṃvāda*, professing to contain the "essence of the *Āyurveda*," and to be composed by *Nandikeçvara.* Begins:

> çrīmatkailāsaçailasya pārçve çrīdārukāvane |
> munayo 'shṭasahasrāṇi vāsino brahmavādinaḥ ||
> tadvanasya samīpe tu devā gaṅgā 'sti kācana |
> vasante parṇaçālā 'sti vidyānirṇayaçobhinaḥ || *etc.*

(10,793) Gr. ll. 50. Recent; not inked. Ends with *tailanirṇayapaṭala.*

XLV. नाडीविज्ञानीयम् *Nāḍīvijñānīya.* 10 *paṭalas*, said to be an abridgment from the *Carakasaṃhitā*, *Suçruta*, *Karṇika's* and *Yājñavalkya's* works, *etc.*, by *Çiva.* Begins:

> praṇamya çirasā devaṃ çaçikaraṃ lokaçaṅkaraṃ |
> pravaxyāmi samāsena nāḍītantram parīxya ca ||
> ekasmin divase ramye kailāse ratnamaṇḍape |
> . . . .
> dvisaptatisahasrāṇi nāḍyaḥ proktā maharshibhiḥ | *etc.*

Gr. 400.

(5,457) D. ff. 20. Recent.

b. Dictionaries of Materia Medica.

XLVI. धन्वंतरिनिघण्टु: *Dhanvantarinighaṇṭu*, by *Dhanvantari-Paṇḍita.* Begins (so far as the MSS. go):

> namāmi dhanvantarim ādidevaṃ
> surāsurair vanditapādapadmam |
> loke jarārugbhayamrityunāçaṃ
> dātāram īçaṃ vividhaushadhīnām || 1 ||
> anekadeçāntarabhāshiteshu
> sarveshv ataḥ prākṛitasaṃskṛiteshu |
> gūḍheshu gūḍheshu ca nāmasaṅkhyā
> dravyābhidhāneshu tathau 'shadhīshu || 2 ||
> prayojanaṃ yasya tu yāvad eva
> tāvat sa gṛihṇāti yathāmbu kūpāt |
> tathā nighaṇṭvambunidher anantā(d)
> gṛihṇāmy ahaṃ kiṃcid ihai 'kadeçam || 3 ||
> nāmo 'ktam ekasya yad aushadhasya
> nāmā 'parasyā 'pi tad eva co 'ktam |
> çāstreshu lokeshu ca yat prasiddham
> na gṛihyate 'sau punaruktadoshaḥ || 4 ||

tebhyo 'bhidhānāni tu yāni çishṭai(r)
dravyāṇi yogeshu niveçitāni |
athā 'dhikārāgamasaṃpradāyai(r)
vibhajya tarkeṇa ca tāni yuñjāt ‖ 5 ‖
kīrātagopādikatāpasādyā
vanecarās te kuçalās tathā 'nye |
vindanti nānāvidhabheshajānāṃ
pramāṇavarṇākṛitināmajātī ‖ 6 ‖
tebhyaḥ prakāçād upalabhya vaidyaḥ
paççāt svaçāstreṇa vimṛiçya buddhyā |
vikalpayed dravyarasaprabhāvān
vipākavīryāṇi guṇaprayogāt ‖ 7 ‖
prayojanā santi vanecarās te
gopādayaḥ prākritanāmasañjñāḥ |
prayojanārthād vacanāt pravṛitti(r)
ya(ḥ) syāt tataḥ prākṛitanityadoshaḥ ‖ 8 ‖
ekaṃ tu nāma prathitaṃ bahūnām
ekasya nāmāni tathā bahūni |
dravyasya jātyākṛitivarṇavīrya-
rasaprabhāvā . . guṇair bhavanti ‖ 9 ‖
nāmā 'çrutaṃ kenacid ekam eva
tenai 'va jānāti sa bheshajaṃ tu |
anyas tad anyena ca vettha nāmnā
tad eva cā 'syā 'py apareṇa kaçcit ‖ 10 ‖
bahūny ataḥ prākṛitasaṃskṛitāni
nāmāni vibhāvya bahūni dṛishṭvā |
spṛishṭvā ca saṃspṛiçya ca jātilingair
vidyād bhishag bheshajam ādareṇa ‖ 11 ‖
anāmavin moham upaiti vaidyo
na vetti p çyann api bheshajāni |
kriyākramo bheshaja . . shṇa eva
sa bheshajaṃ cā 'pi nighaṇṭumūlaṃ ‖ 12 ‖
tasmān nighaṇṭur ity eshāṃ nā 'ti saṃxepavistaraṃ |
hitāya vaidyaputrāṇāṃ yathāvat saṃprakāçyate ‖ 13 ‖
dravyāvalinivishṭānāṃ dravyāṇāṃ nāma nirṇayaṃ |
lokaprasiddhaṃ vaxyāmi tathā' gamaparikramaṃ ‖ 14 ‖
kvacid uktaṃ viparyastaṃ ishṭaṃ nāme 'ha tad yathā |
madhuparṇī vetasāmlo rohiṇī kaṭukoditā ‖ 15 ‖
dravyāvaliṃ vinā vai . . vaidyā hā 'sya bhājinaḥ |
nighaṇṭu(r) vaidyaputrāṇāṃ tṛitīyam iva locanaṃ ‖ 16 ‖
guḷūcyā 'mṛitavallī ca cchinnācchinnaruhāmṛitā |
chinnodbhavāmṛitalatā varā vatsādanī smṛitā ‖ 17 ‖
sai 'vo 'ktā somavallī ca kuṇḍalī cakralaxaṇā |
jīvantī madhuparṇī ca tantrikād eva nirmitā ‖ 18 ‖
vayaḥsthā maṇḍalī somā viçalyā ca prakīrttitā |
guḍūcī svarase tiktā kashāyoshṇā gurus tathā ‖ 19 ‖
tridoshajaṃ tu raktāmakushṭajvaraharā matā | etc.

Varga 2 begins on f. 10:

çatapushpī mīçī ghoshā çatāpā madhavī çiphā |
aticchatrā hy avākpushpī çatāṅkā kāravī smṛitā ‖

Varga 3—f. 13*b* (*Candanādivarga*):

candanaṃ gandhasāraṃ ca mahārkaṃ çvetacandanaṃ |
bhadraçriyaṃ malayajaṃ goçīrshaṃ tilaparṇakaṃ ‖
çrīkhaṇḍaṃ çītalaṃ svāduraktapittavināçanaṃ |
raktaprasādanaṃ varṇyam antardāha vināçanaṃ ‖

Varga 4—f. 17*b* (*karavīrādivarga*):

karavīro 'çvamaçvaghno (°māraghno) hayamāro 'çvamārakaḥ |

Varga 5—f. 18*b* (*Āmrādivarga*):

āmraç cyūto rasālaç ca mākando madirāsa vā (madhur) |
kāmānga sahakāraç ca parapushṭa mahotsavaḥ ‖

Varga 6—f. 27 (*Suvarṇādivarga*):

suvarṇaṃ kanakaṃ rukmaṃ çātakuṃbhaṃ ca kāñcanaṃ |
jāṃbunadaṃ jātarūpaṃ hiraṇyaṃ hemahāṭakaṃ ‖

Ends: vanamudgāḥ kṛivikarāḥ sarvarogaharā matā |
āṭakī tu varī proktā karavīrāṃbujas tathā ‖
||| iti *dhanvantarīye* nighaṇṭau shashṭho vargaḥ |||

(5,437) D. ff. 30. 6 vargas. Badly written, about 1700; corrected. 850 *gr.*

(10,723) b. Te. ll. 13–43. Written about 1700. Several of the ll. are injured. Commences with the end of *Varga* i. v. 2—13; 3—17; 4—22; 5—26*b*; 6—32. *Varga* 7 begins on 37:

harītakī cā 'malakaṃ vicitakam iti trayaṃ |
triphalāphalam ity uktaṃ tac ca jñeyaṃ phalatrayaṃ ‖

Varga 8—l. 39:

vishavargam atho vaxye yad uktaṃ vishanāmabhiḥ |

Varga 9—l. 39*b* (*Vishamahaushadhivarga*).

Varga 10—l. 40. Miscellaneous contents (*miçraka, ekārthādi, dvyarthādi,* etc.)

nighnaṃ yad uttamaṃ vaxye nānādravyāçritāni tu |

In this MS. the Telugu names are generally given. *a* & *c* are fragments of vocabularies, chiefly in Telugu.

(10,724) Te. ll. 63. Written about 1650. Not inked. *Vargas* 4—6 more or less complete with the Telugu names. A fairly correct MS., and, as far as it goes, the best in the Library.

XLVII. **अभिधानचूडामणिः** *Abhidhānacūḍāmaṇi*, or *Nighaṇṭurāja*, by *Narahari* (*Nṛisiṃha* and *Nṛihari*), a Kashmirian, and son of *Īçvarasūri*. The preface to this comprehensive work has been given by Aufrecht, i. (pp. 323–4). The author occasionally adds to his *çlokas* the Mahratta or Canarese names of the substances he mentions, but the last are (at least in the Tanjore MSS.) very corrupt, and in many cases are quite beyond recognition.

(**5,409**) D. ff. 186. About 3,000 *gr.* v. 3 (*guḍūcyādi-*)—f. 1; 4 (*çatāhvādi-*)—11*b*; 5 (*parpaṭādi-*)—26; 6 (*pippalādi-*)—36; 7 (*mūlakādi-*)—54; 8 (*çālmalyādi-*)—70*b*; 9 (*prabhadrakādi-*)—82; 10 (*karavīrādi-*)—93*b*; 11 (*āmrādi-*)—109; 12 (*candanādi-*)—128*b*; 13 (*suvarṇādi-*)—141; 14 (*pānīyādi-*)—157*b*; 15 (*xīrādi-*)—170*b*; 16 (*dhānya-*)—179 f. Carefully corrected.

(5,410) D. ff. 12. *Anūpādivarga*, 1—f. 1; *dharaṇyādivarga*, 2—f. 6*b*. A recent transcript carefully corrected like the last.

(5,411) D. ff. 210. *Vargas* 3—15. Lacunæ toward the end. Recent.

(5,412) D. ff. 142. Do. Do.

(5,413) D. ff. 64. A recent transcript with many lacunæ. The first *varga* (17) begins:

māṃsaṃ tu piçitaṃ—vyaṃ palaṃtarasarasastrajaṃ |
palalāṅgalakīcarasāmīshaṃ tad ucyate ‖ 1 ‖—f. 1.

18 (*manushyādi-*)—7; 19 (*siṃhādi-*)—14*b*; 20? (Rujābhidhāna)—25; 21 (*sattvādi-*)—33*b*; 22 (*miçrakākhya*)—40*b*; 23 (*ekārthādi-*)—46. Nos. 5,410, 5,409, and 5,413, thus make a complete copy, excepting lacunæ.

In each chapter the compiler gives a brief list of contents, then the synonyms for each substance, and afterwards describes its medical qualities, and those of its varieties. He makes a very free use of *Amarasiṃha's Nāmaliṅgānuçāsana* (*kosha*), giving sometimes whole verses from that book, and frequently parts of *çlokas*, though I have not noticed any acknowledgment. Of the practical part of this work it is unnecessary to speak, even where drugs as yet unknown to the Pharmacopœia appear to be mentioned; the description of their uses is so defective in precision that it would not be worth while to run the risk of experiments. Dr. Sir W. Ainslie (in his *Materia Medica*)[1] appears to have collected all information that is likely to be of use. As regards the philological use of this work and *Dhanvantari's Nighaṇṭu*, there is little room for hoping that a large list of new words may be found for the Sanskrit Dictionary. A great number of new words may no doubt be found, but they belong to the Dravidian or other vernacular languages of India. More than this, there is every reason to believe that the real significations of a great number of ancient Sanskrit names of plants and other natural objects have long been lost. The *açoka* tree of the S. Indian Jains is of a different species to the *Jonesia*

[1] This admirable work is now being reprinted (3rd edition) at Madras by Messrs. Higginbotham and Co. It first appeared in one vol. 4to. at Madras in 1813, and was reprinted in London, 1826.

Açoka of Bengal, which is an exotic in the South. In three different provinces of the Madras Presidency I have been shown in unquestionable good faith as many distinct varieties for the *Soma*. The *Devadāru* according to the vernacular use of this word is the *Erythroxylon areolatum!* Most of the flowers mentioned in Sanskrit poems are unknown in the South of India, at least quite different plants are there pointed out by Pandits; they (perhaps with justice) argue that they are quite as likely to be in the right as Pandits from other parts of India. Sanskrit scholars[1] seem to have lost sight of the fact that India is composed of a number of widely distinct countries, and in consequence with very distinct flora; though the same Sanskrit names of plants are found everywhere. On the other hand, it is certain that the Sanskrit names of many Indian products are taken from the Dravidian languages. As a brief specimen I give the passage relating to the Mango tree, about the identity of which there can be no doubt:

(names XI.)
āmraḥ kāmaçalaç (°çaraç) cūto rasālaḥ kāmavallabhaḥ |
kāmāṅgas sahakāraç ca kīreshṭo mādhavadrumaḥ ‖ 9 ‖
bhṛiṅgābhīshṭas sindhuraso madhūlī kokilotsavaḥ |
vasantadūto 'mlaphalo modākhyo manmathālayaḥ ‖ 10 ‖
madhvāvāsas sumanadaḥ pikādho (*sic*) nṛipavallabhaḥ |
priyāluḥ kokilāvāsaḥ saṃproktas trikarāhvayaḥ ‖ 11 ‖
(virtues)
āmlaḥ kashāyāmlarasaḥ sugandhiḥ
kaṇṭhāmayaghnoshṇakaraç ca bālaḥ |
pittaprakopānilaraktadosha-
karaḥ paṭutvādirucipradaç ca ‖ 12 ‖
bālaṃ pittānilakaphakaraṃ tac ca
pakvaṃ doshatritayaçamanaṃ svādu pushṭiṃ guruṃ ca |
dhatte dhātupracayam adhikaṃ tarpaṇaṃ kāntikārī
Marginal note.—Bālāṃbā (m), yalamāvina (c), apica
khyātaṃ tṛishṇāçramāçamakṛitau cūtajālam phalaṃ syāt ‖ 13 ‖
koçāmraç ca ghanaskandho vanāmro jantupādapaḥ |
xudrāmraç ce 'ti ruktāmro lāxākaxuḥ surājakaḥ ‖ 14 ‖

XLVIII. हृदयदीपकनिगंटुः *Hṛidayadipakanighaṇṭu*, a brief dictionary of Materia Medica terms, attributed (on the label) to a *Vopadeva*, a statement for which I can find no authority. 208 *gr.* Begins:

çrīvaidyanātham ajam axaram ānato 'smi yasmiṃs taranti marutī 'va naro 'nukūle |

(5,414) D. ff. 14. *catushpādavarga* (1); *tripādavarga* (2*b*); *dvipādavarga* (4); *ekapādavarga* (7); *miçravarga* (9*b*). Recent.

(5,415) D. ff. 10. Recent. Wants the end.

XLIX. पथ्यापथ्यविबोधः *Pathyāpathyavibodha*, a Dictionary of Materia Medica and hygiene, with frequent *Mahratta* explanations by *Keyadeva-Paṇḍita*, son of *Sāraṅga*, and grandson of Padmanābha. 8 *vargas*. *Gr.* 3,950. Begins:

kaṃ viçvarūpaṃ tribhuvanaçaraṇaṃ svargamoxaikahetuṃ çaṃbhuṃ vāgdevatāṃ da vyavaharati yayā viçvam etat tritāntaṃ |—(1).

*Bhāradvāja*pavitragotratilakaḥ çrī*padmanābho* 'bhavad vedavyākṛitināṭakāgamakathālaṃkārapāraṃ gataḥ; tatputro guṇabhūshitaḥ samabhavac çārṅgaṃ (*sic*!) nāmā bhishak, yena prāṇigado gadair apakṛito (!) 'sau sarvavidyālayaḥ (2) tat putraḥ *keyadevo* 'sti vaidyavidyāviçāradaḥ | nāmaratnākaro yena kṛito 'nyo nāmasāgaraḥ ‖ (3) nāmaratnākaroktānāṃ dravyāṇāṃ ca rasādishu | grantho 'yaṃ kriyate tena *pathyāpathyavibodhakaḥ* ‖4‖.

[1] Except Prof. Benfey, see his remark in his preface to Fick's "Wörterbuch der Indo-Germanischen Grundsprache" (1st edition, p. viii). "Ferner waren ihnen eine Menge Gegenstände des Naturreichs bekannt; eine Fülle von Pflanzen, deren ursprüngliche Bedeutung jedoch theilweise schwierig zu erkennen ist, da sie wohl die Namen . . . mit sich nahmen, aber sie in den in Bezug auf ihre Flora so sehr von einander abweichenden neuen Wohnsitzen neu vertheilen mussten."

(5,390) D. ff. 249. *Aushadhivarga* (1)—f. 1; *dhātu°* (2)—111; *dhānya°* (3)—121*b*; *toya°* (3)—129; *dravavarga* (4) comprising *xīra°*—137; *taila°*—149*b*; *kṛitānna°* (5)—161; *māṃsa°* (6)—177; *dinācarya*(*vivāha°*) (7)—195; *miçraka°* (8)—228. A few lacunæ in 7.

(5,391) D. ff. 227. From the same originals as the last. c. 1800.

(5,392) D. ff. 182. Written *çak.* 1580. ff. 13—17—25*b*; 63—7 are missing.

L. गुणपाठः *Guṇapāṭha.*

(10,803) Te. ll. 28. Extracts from several of the preceding works, with Telugu explanations. Much injured in parts; wants beginning and end.

LI. द्रव्यगुणशतश्लोकी *Dravyaguṇaçataçlokī*, on the most usual articles used for food, *etc.*, and their simplest properties, by *Tirumallakavi*. Begins:

çrīkaṇṭhaṃ girijāgaṇeçasahitaṃ natvā, *etc.* Divided into *jala-*, *dugdha-*, *anna-*, *māṃsa-*, *patraçākaphalaixu-*, *taila-*, *drāxā-*, *tāmbūla-*, *vargas.*

(5,447) D. ff. 11. Written *Saṃv.* 1736.

LII. अभिधानरत्नमाला *Abhidhānaratnamālā*, a dictionary of Materia Medica, arranged according to the six *rasa* (cf. *carakasaṃhitā*, i. 1, 62). The author's name is not mentioned. *Gr.* 400.

namāmi *dhanvantariṃ* ādidevaṃ, *etc.* (1) (2)
sarvatantraprayuktāni nāmāny ādāya sarvaçaḥ |
rasabhedena shaṭskandhanighaṇṭu(r) abhidhīyate ‖ 3 ‖
tatrā 'dau madhuskandhaḥ |

(10,774) a. Te. ll. 211—226. *Sk.* 1—4. The last part of this MS. contains a Telugu treatise on medicine, with a few Sanskrit extracts.

(10,795) Te. ll. 204—237. Worm-eaten. Begins in *Sk.* 2.

(10,796*) Te. ll. 13. *Sk.* 5 and 6.

All the MS. have Telugu explanations added.

LIII. अष्टांगहृदयनिगंटुः *Ashṭāṅgahṛidayanighaṇṭu*, a dictionary of substances mentioned in *Vāgbhaṭa's* work. The author's name is not given. Begins:

dhanvantariṃ namaskṛitya dravyāṇāṃ gūḍhavācanaṃ |
ashṭāṅgasaṅgrahoktānāṃ nighaṇṭur abhidhīyate ‖
vidāryādigaṇaḥ | vidārī pañcāṅgulavṛiçcikāli-vṛiçcivad evā 'hvayasūparṇyaḥ | *Gr.* 250.

(10,796) Te. ll. 21. With a few Telugu explanations.

c. COOKERY AND DIET.

LIV. भोजनकुतूहलम् *Bhojanakutūhala*, by *Raghunāthasūri*. About 6,500 *gr.* Begins:

namaḥ pracaṇḍadevataṇḍatuṇḍāya mṛiḍasūnave |
pratyūhatimiradhvaṃsasamudyatkarabhānave ‖ 1 ‖
tasmai namaḥ parānandamakarandarasāptaye |
çrīguroḥ pādapadmāya yatra me niçcalaṃ manaḥ ‖ 2 ‖
natvā tattvavido munimukhyān dhanvantarimukhabhojyaguṇajñān |
bhojanakautūhalam atha tanve 'nena jano vipuno mudam īyāt ‖ 3 ‖
atha bhojanavidhiḥ | tatra . . .
"jīrṇe hitaṃ mitaṃ cā 'dyād"
ity *āyurvedo*padeçād bhoktavyaṃ saghṛitaṃ soshṇaṃ hitaṃ pathyaṃ mitaṃ tathe 'ti *vyāsa*smaraṇāc ca bhojyadravyāṇi tadguṇāç cā 'bhidhīyante | tatra dhānyaprakaraṇaṃ tac ca trividhaṃ | tad uktaṃ *nighaṇṭurāje.*

The first, or *dravyaguṇākathanapariccheda*, treats of the different medicinal powers of grains, roots, oils, butters, and

similar articles of diet, and dishes composed of these articles. *Sūpa* is said to be

> dālī tu salile siddhā lavaṇārdakahiṅgubhiḥ |
> saṃyuktā.

This word *sūpa* originally meant a flesh-broth, here it is applied to a S. Indian pepper-water.[1] The inevitable betel is then discussed at full length; then the effect of cooking pots of different metals on food, and lastly, somewhat out of place, the medical effect of different kinds and colours of dresses.

P. ii. begins—yo vedāsyapitā—this treats of the religious and ceremonial part of the subject; *i.e.* the ceremonially unclean articles of food, either as unclean in themselves, or from the mode of preparation or caste of the cook. The vaiçvadeva offering, feeding of guests, are also described.

P. iii. begins — niçeshabhūshāhayitasya bhūtyai — it is called *vibhavarīvilāsa*, and treats of the furniture and such accessories, the physical and spiritual effects produced by different articles of that description, and ends with a number of short miscellaneous sections, mostly but little connected with the matter in hand.

In the first part, the *Rājanighaṇṭu*, *Vāgbhaṭa*, and a *Vyāsa* are chiefly quoted. As might be expected, an immense number of substances mentioned are called by their Telugu and Tamil names. In the second and third parts, besides nearly all the usual *smṛitis*, several recent digests, such as the *Madanapārijāta*, the *Smṛityarthasāra* and *Saṅgraha*, are quoted, also most of the *purāṇas*. It is therefore safe to conclude that the pedant who compiled this absurd book was a native of S. India, and lived late in the 17th or in the beginning of the 18th century A.D. Worthless, however, as it may be, it is a singular instance of the burdensome restrictions which rule Indian life, and which have so far prevailed that the gratification of the palate is not thought worthy of notice in comparison with minute ceremonial detail. Sancho Panza's experience in Barataria is here a sad actuality. In this, as in all other *pākaçāstras* (Sanskrit Cookery books) which I have seen, except that attributed to Nala (see next entry), there is not a single good receipt, or the slightest indication that a sense of taste exists in India. Practically it may be said that an art of Cookery scarcely exists in India, the number of dishes in use being very small, and varied rather to please the eye than the taste. Nor from a philological stand-point is this book of the least value.

(5,393) D. a. ff. 146 (P. i.); b. ff. 107 (P. ii.); c. ff. 112 (P. iii.). The last part of this section in different hand to the rest. Written about 1750.

(5,394) D. a. ff. 113; b. ff. 85; c. ff. 118. A careful recent transcript on European paper.

(5,455) D. ff. 80 and 63. P. i. and ii. A recent transcript.

(5,456) D. ff. 65 and 94. P. ii. and iii. Written about 1800.

LV. नलपाकशास्त्रम *Nalapākaçāstra*, attributed to king *Nala*, who is said in the well-known story (from the Ma.Bh.) to have been skilled in the *sūpaçāstra, etc.*

(10,119) Gr. ll. 30. First 2 ll. broken; c. 1700.

Begins: ekaikanaishadhaḥ prāpya kadācit kalinā vrataḥ |
ṛituparṇasya nagarīm rājānam idam abravīt ||

N. maddeçaṃ samparityajya bāhakākhyo ha mārutaḥ |
. . . . . vāhane rājan nāsti matsamaḥ ||
arthajñāneshu cai 'vā 'haṃ drashṭavyo vai puṇyeshu ca |
annasaṃskāram api ca jānāme (°mi) piçitasya ca ||
bhaxyabho .. tathā lehyaṃ co'shyaṃ peyam prayogataḥ |
bhedaṃ rasānāṃ shaṇṇāṃ ca çuddhasaṃkarabhedataḥ ||

About 420 *gr.*

The king begs for instruction, frightened by the long list of calamities *Nala* mentions as the result of not knowing the properties of articles of diet, and the result is four *prakaraṇa*. This MS. professes to be complete; I have, however, seen (at Madras) a much larger and different work on this subject, also attributed to *Nala*. The receipts here are some of them very curious, and, as red pepper is not mentioned, the book must have been written before the arrival of the Portuguese. Now there is not a single dish made without it.

Works which cannot be satisfactorily Identified.

(10,780) Gr. ll. 47. Recent and not inked; lacunæ. Contains sections on vomits and purges, and also a *bālatantra*, or the management, *etc.*, of children. *Vararuci* is repeatedly quoted. On l. 38*b* it is attributed to *Rāvaṇa*. Ends with *cikitsākalikā* section.

(5,429) D. ff. 12. Injured by damp. Wants the end. The beginning of a treatise on the use of preparations of mercury, from the *Tantras* and *Nāgārjuna's* treatises. Partly magical. Begins: yasye 'cchāṃ kuruvallarīsuphalitā°.

(10,791) Te. ll. 26. On *cikitsā*, from the middle of some book. Labelled *kalpabhūshaṇa*. Half of the leaves is broken off; quite useless.

(10,806) Gr. ll. 195. Part of a medical *tantra*; much broken. Treats chiefly of mercurial preparations. Wants end.

(10,771) Te. ll. 246. Labelled "*Yogacintāmaṇi*." Prescriptions with a Telugu C.

(10,783) Te. ll. 107. Prescriptions (chiefly in Telugu) for the cure of ulcers. In a large hand.

Formulæ, Prescriptions.

(5,432) D. Formulæ and extracts.

(5,464) D. Do.

(5,431) D. ff. 3. Prescription for the preparation of *Aruṇakerāmṛita-taila*.

(10,788, 10,799, 10,802, 10,808, 10,811, 10,817, 10,819, 10,824) do. in Gr., with Tamil explanations.

(10,789, 10,797, 10,798, 10,800, 10,801, 10,804, 10,805, 10,807, 10,809, 10,810, 10,812, 10,813, 10,814, 10,815, 10,816, 10,818, 10,820, 10,821, 10,822, 10,823, 10,825, 10,826) do. Te., with Telugu, Canarese, and even Tamil explanations. The last are occasionally written in the Telugu character.

d. VETERINARY MEDICINE.

1. OF HORSES.

LVI. सारसंग्रहः *Sārasaṅgraha* (also called *siddhayogasaṅgraha*, *açvāyurveda*,* and *sārasindhu*), compiled by *Gaṇa*, son of *Durlabha*, from the teaching of *Çālihotra*, a *muni*. It is described as a *saṃhitā*, consisting of 6,000 *çlokas*, which is probably near the mark. It is a palpable imitation of the *Caraka* and similar medical *saṃhitās*, and professes to be originally a revelation, from which several *munis* composed each a *saṃhitā*. The MSS. are all broken and injured, and the chapters do not quite follow the same order, but the *anukramaṇi*, from the second chapter (in No. 5,467), gives a fair view of the contents. With a few corrections, it runs:

athā 'tas sampravaxyāmi tantrasyā 'sya yathākramam |
sthānānāṃ cai 'va nāmāni sūtrāṇāṃ ca yathākramam ||
prathamaṃ *laxaṇasthānam* asmiṃs tantre prakīrtitam |
tato *rasavyākaraṇaṃ kalpasūtram* tathai 'va ca ||
nidānaṃ ca *cikitsā* ca *rahasyaṃ* shashṭham eva ca |
sthānāni tu shaḍ etāni çriṇv adhyāyāṅs tataḥ param ||
(1) praçaṃsā vājināṃ pūrvam, āvartādhyāyam eva ca |
sarvāṅgānāṃ parīxā ca, miçrakaṃ vājilaxaṇam ||
tatra varṇāç ca pushpāṇi, svarā gandhāç ca vājinām; |
chāyā, gatiç ca, sattvāni nirdishṭāni samāsataḥ ||
mahādoshās, tālurogāḥ, kulāni ca, vayas tathā; |
varṇā; devopavāhyaç ca, pradeçāḥ, puṇḍralaxaṇam ||

[1] In S. India there are many similar meagre soups called *Milayu-tannīr* (pepper-water), whence the Anglo-Indian "*Mulligatawny*."

laxaṇaṃ sthānam ity etat prathamaṃ parikīrtitaṃ |
(2) tataç ca vyādhinirdeçaḥ, kriyāsūtraṃ tathai 'va ca, ||
çālā, shaḍṛitukaṃ, deçaḥ, kalpas tu lavaṇasya ca |
paricaryās turangāṇāṃ sasyānāṃ ca vidhis tathā ||
rasāyanaṃ svarjikā ca abhayakalpam eva ca |
viniçcayo rasānāṃ ca savīryaviniçcayaḥ ||
dravyāṇāṃ guṇadoshaç ca, khādanāni tathai 'va ca |
daçamūlavidhiç cai 'va, rasavyākaraṇaṃ smṛitaṃ ||
(3) kalpasūtraṃ snehakalpaṃ tathai 'va kaṭupiṇḍikā |
pratipānavidhiç cai 'va bhojanānāṃ vidhis tathā ||
svedānām añjanānāṃ ca kalpau ca samudāhṛitau |
xīravastiç ca vāhānām, uttaro vastir eva ca ||
vastinirūhakalpaç ca kalpasūtraṃ prakīrtitaṃ |
(4) vāyor nidānaṃ prathamaṃ, pittasya ca, kaphasya ca ||
raktasyai 'va tu vāhānāṃ; nidānaṃ parikīrtitaṃ ||
vāta-pitta-kaphānāṃ ca, raktasya ca sāmānyataḥ |
(5) sādhāraṇī kriyā proktā varttānāṃ ca cikitsitaṃ ||
vividhaṃ co 'rdhvavarttaç ca kriyāvarttātisāraṇaḥ |
cikitsā mūtrarogāṇāṃ sthaṃbhānāṃ ca cikitsitaṃ ||
ekāngarogasya tathā mukharogacikitsitaṃ |
kāsānāṃ ca cikitso 'ktā snehasya lavaṇasya ca ||
dhānyasya ca surāyāç ca xīrasya salilasya ca |
nāḍyaç ca vyāpadaḥ sapta krimikoshṭhacikitsitaṃ ||
viduragraharūpaṃ ca hṛidrogaç ca nirāṇukaḥ |
añjalī kārikā cai 'va karṇarogacikitsitaṃ ||
açrupātacikitsā ca tathā vātabalāsakaḥ |
āmandakas tatho 'nnīta aṇḍaskannacikitsitaṃ ||
aṇḍacālicikitsā ca pittāṇḍasya cikitsitaṃ |
raktāṇḍasya kaphāṇḍasya pūyāṇḍasya cikitsitaṃ ||
arçasāṃ shaṭprakārāṇāṃ vālādakacikitsitaṃ |
udarāṇāṃ tathā 'shṭānāṃ praskannasya cikitsitaṃ ||
anuskandacikitsā ca rājayaxmacikitsitaṃ |
vyānakasya cikitsā ca rātrīhatacikitsitaṃ ||
balamattasya cā 'çvasya tathai 'vo 'nmattakasya ca |
kushṭhānāṃ cai 'va dahāṇāṃ pāmāyāç ca cikitsitaṃ ||
daṃçapaityakatvagdosha . . . droṇikas tathā |
mukhajā droṇikā hikkā çvāsāç cai 'va tu vājināṃ ||
atisārāḥ koshṭharājī çirorogāç ca langināṃ |
pādarogāç ca vāhānāṃ prakuñcakaprakoṭakau ||
ulūkasthānarukpādagudabhraṃças tathai 'va ca |
bhārābhishaṇṇadoshāṃç ca yoktrābhilāpa eva ca ||
abhitāpo raktapittavidyutxiptas tathai 'va ca |
agnidagdhacikitsā ca jvarāṇāṃ ca cikitsitaṃ ||
singhāṇakacikitsā ca prāvārakacikitsitaṃ |
pratitūrṇaṃ sadāṃdāxo budbudaḥ kā... eva ca ||
paṭ...ḥ ca hariçrāvaḥ sū...yandhaç cai 'va vājināṃ |
. . . . . netrābhishyanda eva ca ||
muñjaç ca muñjajālaṃ ca netrarogāḥ prakīrtitāḥ |
dvipraṇīyā ca nāḍī ca puṇḍarīkagrahas tathā ||
arbudaṃ çalyavijñānaṃ nashṭaçalyaṃ tathai 'va ca |
bhagnalaxaṇam açvānāṃ bhagnasya ca cikitsitaṃ ||
vishatantraṃ ca vāhānāṃ, tathai 'va ca rasāyanaṃ; |
vājīkaraṇasūtraṃ ca grahā apy ekaviṃçatiḥ ||
(6) evaṃ cikitsitaṃ proktaṃ *rahasyam* adhunā çṛiṇu |
pratyākhyānīyanāmāni sṛishṭasyā 'rishṭam eva ca ||
upasargabhṛitibhyas tu çāstrasangrahasaṃjñikaḥ |
rahasyasthānam ity etat shashṭhaṃ parikīrtitaṃ ||

The breeds of horses are mentioned in the 12th (?) section of the *laxaṇasthāna*.

hayāḥ *kāṃbhoja-bāhlīka-vānāyuja*kulodbhavāḥ |
*gāndhārakula*saṃbhūtās tathā *raṭṭakulo*dbhavāḥ[1] ||
vājipeyasaindhavāç cai 'va *taitilāç* cā 'pi vājinaḥ |
kulajāç co '*pakulajā mecakāç* co '*pamecakāḥ* |
traigartārjuneyāç ca *savitreyās* tathai 'va ca |
yaudeyā yāvanāç cai 'va ye cā 'çvā *hrasvayāvanāḥ* |
turushkāḥ kāçmīreyāç (?)[2] ca *vārmateyās* tathai 'va ca ||
kālingā madhukāç cai 'va tathā *prāvṛitakā* hayāḥ |
saurāshṭrakāç ca *sālyeyāḥ kuruxetrāç* ca *madhyajāḥ* ||

[1] The *Raṭṭakula* race was a family of Jain princes of Central Telingana and Canara in the 10th century, according to inscriptions (see my "Palæography," 2nd edition, p. 54).

[2] MS. kāṃçareyāç.

pāñcālaprothakāç cai 'va *kukuṭā hrasvakukuṭāḥ* |
tathā *haimavatā* ye ca ye co 'ktā *mānavodbhavāḥ* ||
ataḥ pañcadaçā 'çvānāṃ kulāny etāni laxayet | etc.

No. 10,748 inserts at xxx., three *çlokas*.

anantaurasyakāsmīraṃ (! ?) hayā ye ca *daçānarāḥ* |
pārvatyuttaramādreyadāxiṇātyāç ca ye hayāḥ ||
antadvīpodbhavā hayāḥ *kaikeyāç* ca saṃjñitāḥ |
vāsantikāç ca *saṃvirāḥ daura* . . *kās* tathā ||
xaudrakairātakā vā *māṭavā vindhyakās* tathā |
kālingā madhukāç cai 'va *mānavāsvās* tathai 'va ca ||
kālingakṛithakāç cai 'va.

Little attention seems, however, to be paid to the breed of horses, and they are here judged rather by marks, and knots, and curls in the hair of the breast and back.[1] A good deal is said on diet, possibly the result of experience. Among the prescriptions, flesh-meat broth is prescribed for *Vātavikāra*, and this is perhaps a sufficient proof of the veracity of Marco Polo, which has been often (for this at least) unreasonably questioned, because he says (ch. clxix., Pauthier's edition, vol. ii. p. 620)—"encore sachiez que il donnent à mengier à leur chevaus ris avec char cuite et pluseurs autres choses cuites. Et ce est pourquoy il se muerent touz en ce pays." Numerous boiled messes are prescribed in the *sārasangraha*. The practice of giving meat to horses must be well known to all who have lived in India even a short time, and it is singular it should be so generally disbelieved. Col. Yule has given an amusing note on the subject, Marco Polo, vol. ii. pp. 336-7. The mention of *Raṭṭakula* is pretty nearly conclusive that this treatise was compiled in Central India, and probably about the 11th or 12th century, as the Muhammedans are also mentioned, and the list of breeds given above is interesting, as it proves that horses were then imported from Cabul, Arabia, and the North, just as they were till quite lately. *Yāvana* could only mean Arabia at the time this work was compiled.

Several verses quoted by *Çārngadhara* (Z. d. D. M. G. xxvii.) as by *Çālihotra* (18 in all are to be found there) also occur, but by no means all of them.

(5,467) D. ff. 75. Breaks off in the *Cikitsāsthāna*. Begins: samushṭidaṃ khādanabhojanaṃ ca āhārakāle vividhaṃ tu ḍattaṃ | sangrāmakāle turagā(ḥ) smaranti |

This MS. (evidently copied from a Telugu original) was probably written about 1650, and is very fragile. Most of the ff. are in fragments.

(10,747) N.N. ll. 259. Much broken at the beginning and end, and injured by white ants. *Sthāna* 2 begins—l. 46; 3—76*b*.; 4—110*b*.; 5—114; 6—275 (reckoned on the reverse side). Written about 1650.

(10,748) Te. ll. 192, and anukramaṇī 14 ll. Written about 1700. Begins with the second (?) chapter of *sthāna* 1, and ends about the middle of *s*. 5.

(10,749) a. Te. ll. 100. *s*. 4 (wants beginning) to *s*. 5, also imperfect and injured by damp.

b. Te. ll. 17. A fragment of *s*. 2 (?).

(10,750) Te. ll. 8. A fragment of *s*. 2. Written about 1700.

(10,751) Te. ll. 13. Fragments; not inked.

(11,087) Te. ll. 42. ("açvapraçaṃsā" only.)

(12,311) D. ff. 51. Ends with *laxaṇasthāna*.

(12,312) D. ff. 94 and (*anukr*.) 11. Contains the *cikitsāsthāna*. The continuation is in the next MS.

(12,313) D. ff. 181—266 and 18. Do. Recent.

(12,370) D. ff. 210. *Laxaṇa* and *cikitsā*.

(12,371) D. ff. Prescriptions in Mahr.

All these MSS. are not only very incorrect, but also carelessly copied.

LVII. शालिहोत्रोन्नयः *Çālihotronnaya*. This seems to be a recent compilation.

[1] There is a Mahratta book in the library with pictures in it of horses with the different marks, etc. The illustrations are very curious.

(12,302) D. ff. 302. Recent. Ends with ch. xxviii. (*āvartādhyāya*) of the *Laxaṇasthāna*. *Gr.* 1880. Begins:
jāhnvyā uttaratīre prāleyādres taṭāntare |
svāçrame campakāraṇye vedikāyāṃ kuçāsane ||
çālihotraṃ sukhāsīnam ṛishibhiḥ parisevitam |
brahmasūryāgnitejaskaṃ hayaçāstraviçāradam ||
They ask: sambhavaḥ katham açvānāṃ? vāhanatvaṃ kathaṃ gatāḥ?
It is in the purāṇic form of a dialogue between *Çālihotra* and *Suçruta*. The first third is purely mythological; then come chapters on age, colour, marks, castes, horses suitable for a king, etc., āvartta, which is the last (xxviii.), but several chapters appear to be wanting.

LVIII. अश्वशास्त्रम् *Açvaçāstra.*

(12,306) D. ff. 98. A modern compilation; mere extracts. *Gr.* 1030.
(12,308) D. ff. 32 and 2 (*anukr.*).

LIX. अश्वशास्त्रम् *Açvaçāstra*, by *Nakula*. Consists of xiv. chapters on "*cikitsita*" or veterinary medicine.

(12,304) D. ff. 22. Fragment; wants first 10 *çl.*
(12,309) D. ff. 25. Do. This book begins here:
sadā çubhā bhavanty ete vājino yasya bhūtale
jāgranti saṅkaṭe prāpte karkarasya ca bhaxaṇe || 11 ||
prabuddhāḥ kathayanty āçu çubhaṃ vā yadi vā 'çubhaṃ |
svāmino hy aṅgajaiç cihnais tad vijñeyaṃ vicaxaṇaiḥ ||
(12,303) D. ff. 8. A fragment on *açvapīḍāçānti.*
(12,305) D. ff. 8. *açvalaxaṇa* said to be from the *ākāçabhairavatantra.*
(12,310) D. ff. 11. A fragment on colours of horses.

2. Of Elephants.

LX. गजवैद्य: *Gajavaidya.* This name appears to be not very certain; it consists of dialogues between a king of *Aṅga* and a *muni* called *Pālakāpya*, who is the offspring of a *Ṛishi* and a pious female elephant. There is a great deal of mythological matter about the creation, the origin of elephants, who were originally winged, and were deprived of those appendages by the curse of an angry saint, who was pestered by their tumbling down on him from the trees round his hermitage, on which they used to perch in order to graze on the leaves. The rest refers to the points of animals, as usual, very fanciful; their castes and dispositions, the way of taming them; their diseases and the way of treating and of curing them. The number of their diseases appears to be put at 106. There can be no doubt that this is a very modern compilation, even later than the *Sārasaṅgraha* (on horses). Some of the verses, however, which are found here, occur in *Çārṅgadhara*, as by *Pālakāpya*. See Aufrecht's paper in the Z. d. D. M. G. vol. xxvii. pp. 1—120.

(5,465) D. ff. 169. With a Telugu version (in the Devanāgari character) of greater part. Begins:
athā 'taḥ sampravaxyāmi vayaso jñānam ishyate |
yo na vetti stanyajātaṃ māse jñātaçrapi . . çuḥ ||
Ends abruptly. A recent S. Indian transcript.
(5,466) D. ff. 95. Do. A fragment.
(10,737) Te. ll. 44—397. Written about 1650. With a Telugu word for word translation interpolated between the *çlokas*. Ends *vidoshacikitsitam.* Begins with p. 21 of No. (5,465). Evidently copied by an ignorant Telugu scribe.
(10,738) Te. ll. 267. Do.
(10,739) Te. ll. 227. Do. Ends *pādarogacikitsā.*
(10,740) Te. ll. 174. Do.
(10,741) Te. ll. 76. Do.
(10,742) Te. ll. 64.
(10,743) Te. ll. 161. Do.
(10,744) Te. ll. 274. Do.
(10,745) Te. ll. 187. Do.
(10,746) N. ll. 323. Do.
All the MSS. are extracts or copies of parts of No. 10,737.
(12,295) D. ff. 252. A recent copy.
(12,298) D. ff. 24. *Gajalaxaṇa, gajacikitsā.* Said to be by *Vedavyāsa* and from the *Āyurveda.*
(12,296) D. ff. 29. A recent copy of the last.
(12,297) D. ff. 4. *Gajaçānti*, from *Ākāçabhairavāgama.*
(12,299) D. ff. 11. *Gajalaxaṇa;* beginning only.
(12,300) D. *Gajaçāstra*, a recent, careless copy.
(12,301) D. *Gajapraçaṃsā*, etc.

VIII. ज्योतिःशास्त्रम् Jyotihçāstra. Mathematics, Algebra, Astronomy, and General Treatises.

I. सिद्धान्तशिरोमणि: *Siddhāntaçiromaṇi*, by *Bhāskarācārya.* Written in 1150 (Aufrecht, ii. p. 51).

Chap. I. Līlāvatī.

Edited at Calcutta, 1832, etc., and by the School Book Society (Do. 1855). Translated by Dr. Taylor (Bombay, 1816) and Colebrooke (London, 1817).
(4,248) D. ff. 15. Written ç. 1603.
(4,249) D. ff. 22. Wants the end.
(4,250) D. ff. 29. A recent transcript.
(11,000—11,003). Two *Gr.* and two *Te.* MSS.
a. attributed to a *Keçava.* Begins: prītiṃ bhaktaja(n)asya yo janayate vighnaṃ vinighnaṃ . . . .
(4,251) D. ff. 63. Recent. Wants the conclusion. *Gr.* 1,600. Incorrect.

Chap. II. Vījagaṇita.

Printed at Calcutta, 1834—53. Translated by Colebrooke (1817). Also (from a Persian version) by E. Strachey (1813).
(4,252) D. ff. 49. A recent MS.
(4,253) D. ff. 71.
(4,261) D. ff. 7. A badly-written fragment.

a. *Vījapallava*, a C. on the *Vījagaṇita* by *Krishṇa.* Begins:

Çivayor bhojanātigauravād yatsutalīlādhṛitakuñjarā svarūpam |
The author gives an account of his family as follows:
āsīd asīmaguṇaratnanidhānakumbhaḥ khumbhodbhavābharaṇadiglalanālalāma | āçaiçavārjitaviçeshakalānuvarttī çrī-*keçavaḥ* sugaṇitāgamacakravarttī || tasmād abhūd bhuvanabhūshaṇabhūtamūrttiḥ çrīmān agaṇyaguṇagauravageyakīrttiḥ |
jyotirvidāgamagurur gurusampradāyaprajñātaçāstrahṛidayaḥ sadayo *gaṇeçaḥ* || 7 ||
bhrātuḥ sutas tasya yathārthanāmā *nṛisiṃha* ity adbhutarūpaçobhaḥ |
avardhayad yo jagatām abhīshṭaṃ prahlādam āçcaryakaraḥ surāṇam || 8 ||
tacchishyo *vishṇu*nāmā sa jayati jagatījāgarūkapratishṭhaḥ çishṭānām agragaṇyaḥ subhaṇitagaṇitāmnāyavidyāçaraṇyaḥ |
. . . .
tasmād adhītya vidhivat triskandhaṃ jyotishaṃ guroḥ |
krishṇo daivavidāṃ çreshṭhas tanute vījapallavam || 10 ||
This genealogy agrees with that given in *Nṛisiṃha's* C. on the *Sūryasiddhānta* (see Aufrecht, ii. pp. 41 ffg.), and the author must, therefore, have lived in the 16th century. *Gr.* 4,400.
(4,247) D. ff. 114. Written *Çak.* 1523. Two or three leaves have been replaced, and the calculations carefully corrected. A few diagrams are given.

Chap. III.—IV. Gaṇita and Gola Chapters.

Edited by L. Wilkinson (Calcutta, 1842); also issued at Calcutta in 1856, and edited again (at Benares) in 1866.

(4,259) D. ff. 91. Begins with *kālamāna* and ends with *udayāstavāsana* sections.
(4,260) D. ff. 9. A fragment.
(4,283) D. Do.

II. वाक्यामृतम् *Vākyāmṛita*, a treatise on *Ganita*, by *Tulajarāja* (of Tanjore; latter part of the 18th century), or rather in his name.

(4,268) D. ff. 71. Injured by the damp, especially the first f.

III. कुट्टाकारशिरोमणि: *Kuṭṭākāraçiromaṇi* '*muktāvalī*'; a *ṭīkā* on the above, by *Devarāja*, son of *Varadācārya*, of the *Atri* family.

(11,050) Gr. ll. 6—59. Written about 1700; injured. Two sections are marked—*sāgrapariccheda* (*prathama*), which ends on 17*b*., and is followed by a *niragrapariccheda*. The text is in *āryā* metre, and therefore it is possible that the statement on the cover that this is a part of a C. on a work by *Āryabhaṭa* is correct. It is not, however, on the small *Āryabhaṭīya*. To the larger *Siddhānta* of *Āryabhaṭa* (Aufrecht, i. pp. 325*b*. ffg.) I am unable to refer.

IV. इनकुलतेजोनिधि: *Inakulatejonidhi*, by *Tulajarāja*, of *Tanjore*, or rather in his name. The book was, apparently, never finished. It is based on *Çrīpati's* work.

(4,263) D. ff. 34. Fragments on *gaṇita*. Begins:
yadīyāṅghridvandvam nikhilanigamāntaḥprakaṭitaprabhāvaṃ bhaktānāṃ smṛitam abhimatānekaphaladam | (etc., 5 verses). Then comes the following genealogy:
āsīn mālojirājo dinakarakularāṭ, tatsutaḥ çāharājaḥ; putras tasyai 'karājaḥ sakalaguṇanidhiḥ bhosalāṃbodhicandraḥ | dīpāmbā tasya bhāryā tribhuvanaviditā tatkumāras trayo 'mī (*sic*) |
çāhendraḥ çrīçarophāvanipati(s) Tulajaḥ xoṇipālāvataṃsaḥ ‖6‖ teshāṃ puṇyaprabhāvād vidhur iva jaladher āçrayaḥ satkalānāṃ yekojixoṇipālas tulajanarapater bhāti jātaḥ kumāraḥ, *etc.*
(4,267) D. ff. 95. Continuation of the above. Ends with *golādhyāya* (the 12th ch.), and then comes: *samāpto 'yaṃ gaṇitaskandaḥ.*
(4,230) D. ff. 46. A fragment on *jātakas.*

V. सौरपचगणितम् *Saurapaxagaṇita.* The author's name is not mentioned. Begins:

vighnātavīṃ vighaṭayan vividhīpsitārthān sampūrayan sakalamaṅgalanāyako yaḥ | devo gajānana iti prathitas trilokyāṃ kalyāṇam eva sakalaṃ prakaṭīkarotu ‖
(4,264) D. ff. 14. Imperfect; wants end.
(4,265) D. ff. 32. Do.
Chiefly follows *Bhāskara*.

VI. ग्रहणनिर्णय: *Grahaṇanirṇaya.*

(4,266) D. ff. 4. A N. Indian MS. Wants end; incorrect.

VII. वेंकटाद्रिनाथीयम् *Veṅkaṭādrināthīya-grahatantra*, by *Nṛisiṃhasūri*, son of *Çiṅgaṇṇa*, who lived near *Venkaṭagiri*. Begins:

çreyaḥpativibhuṃ nityaṃ sṛishṭisthityantakāraṇam | *etc.*
This is a mere compilation.
(4,270) D. ff. 30. A recent transcript. Lacunæ, and wants end.

VIII. यंत्रराजव्याख्यानम् *Yantrarājavyākhyāna.* The writer is *Mahendra.* Begins:

çrīsarvajñapadāmbujaṃ hṛidi parāmṛiçya . . . . .
çrīmantaṃ madanākhyasūrigurum, *etc.*
(4,271) D. ff. 22. A carelessly written S. Indian MS.

IX. भूगोलविस्तार: *Bhūgolavistāra.* Said to be from the *Brahmāṇḍa-Purāṇa.*

(4,286) D. ff. 8. Wants end.

X. सोमसिद्धान्त: *Somasiddhānta*, a compendium in 10 chapters, said by Professor Aufrecht (ii. p. 30) to be a modern composition. Begins:

bṛihaspatisutaṃ çāntaṃ sukhāsīnaṃ priyexaṇaṃ |
abhivādya muniḥ somaṃ çaunakaṃ paripṛicchati ‖
bhagavān (sic)! sarvaçāstrārthaṃ sarvabhūtahite rata |
kathaṃ grahas tit(h)ijñeyo lagnakālavibhākramāt ‖
uparāyaç ca kheṭānāṃ yogas tārāgrahāgamaḥ |
graharxāstodayahataḥ sapāpigraharūpiṇaḥ ‖
çriṅgonnati . . . . . *etc.*
About 350 *gr.*
(4,280) D. ff. 13. A recent and incorrect N. Indian MS. This work is here called the fourth or *Çaunakapraçna* of the *Somasiddhānta*. *Adhyāya* i. (*madhyagaty°*)—f. 1; ii. (*sphuṭā°*)—3; iii. (*tripraçnā°*)—5; iv. (*candrasūryagrahaṇā°*)—6; v. (*parilekhanā°*)—7; vi. (*bhagrahayogā°*)—7*b*; vii. (*grahodayāstamayā°*)—8*b*; viii. (*candraçṛiṅgonnaty°*)—9; ix. (*pātavaidhṛitya°*)—9*b*; x. (*golā*)—10. On European paper. These names differ slightly from those given in Aufrecht, ii. p. 31.

XI. वासिष्ठसिद्धान्त: *Vāsishṭhasiddhānta*, a compendium in 5 short chapters; also (according to Professor Aufrecht, ii. p. 29) a very modern compilation. About 100 *gr.* Begins:

aṇimādiguṇādhāram apratyaxam agocaraṃ |
nirguṇaṃ niravandyaṃ taṃ namāmi brahma sarvagaṃ ‖
svarochishamanor ādyam (?) yugādau munisattama(ḥ) |
. . . .
upagamya muniçreshṭho *vasishṭham* idam abravīt ‖
bho! brahmatanaya sṛishṭisthitināçanakāraṇam |
tattvajñānam aha jñātum grahanaxatrasamplavam ‖
āgato 'smi muneça! . . . . *etc.*
(4,281) D. ff. 5. Recent; on handmade European paper. 1 *Madhyagrahādhyāya*—f. 1; 2 *sphuṭādhyāya*—2*b*.; 3 *chāyādhyāya*—4; 4 *prakīrṇādhyāya*—4; 5 *golādhyāya*—4*b*.

XII. सूर्यसिद्धान्त: *Sūryasiddhānta*, the best-known Indian Manual of Astronomy. Edited, with a C. (the *Gūdhārthaprakāça*), in the B.I. A translation has been published in the American Oriental Society's Journal (edited by Professor Whitney), and also in the B.I.

(4,275) D. ff. 23. First and last ff. injured at the edges.
(4,276) D. 16. A recent transcript.
(11,005) Te. ll. 14.
(11,006) Te. ll. 12. Imperfect.

a. *Sūryasiddhāntabhāshya*, a C. on the last, by *Nṛisiṃhadeva*, son of *Vishṇudaivajña*. See above (I. *a*.), and Aufrecht, ii. pp. 41 ff. Begins with the *Sūryagrahaṇādhikāra*, and ends with the *Mānādhikāra*.

(4,279) D. ff. 19.
(4,277) D. ff. 49. A transcript of the last.

b. *Kalpavalli* (*ṭīkā*) by *Yallaya*, son of *Çrīdharācārya*. This appears to extend only to the *bhūgolādhyāya*. Begins:

brahmāṇḍoditakārye çambhuç çambhārasaḥ |
(4,278) D. ff. 37. A recent S. Indian transcript. 1,500 *gr.*
(4,292) D. ff. 12. A fragment wanting beginning and end.

XIII. ग्रहलाघवम् *Grahalāghava*, by *Gaṇeça*, son of *Keçavārka* (16th century). Edited by L. Wilkinson (Calcutta, 1843), and lithographed at Benares (1864).

(4,254) D. ff. 18. Beginning only.

(4,255) } D. Fragments.
(4,256) }
(4,257) D. ff. 29. Complete.
(11,004) Te. ll. 17.

a. *Tīkā* by *Mallāri*, son of *Divākara*. This C. is given in both editions of the text; see above.

(4,258) D. ff. 120. Complete. A N. Indian MS. of about 1650.

b. Judicial Astrology, Horoscopes, Divination.

XIV. गर्गसंहिता *Gargasaṃhitā*, the oldest astrological work as yet discovered in India. The only tolerably complete notice I have seen of this treatise is in Aufrecht, ii. pp. 32—36, but it is not sufficient to enable me to say positively whether or not the two fragments in this Library form parts of the genuine work.

(4,212) D. ff. 28. A recent and rough S. Indian transcript containing *çl.* 122—145 (ends *iti prathamāṅkaprakaraṇa*) and *çl.* 211—446 of a *pāçakāvalī* (on omens by dice). *Çl.* 211 runs:

dvikaṃ padaṃ padaṃ cai 'va patito dunḍhubhis tava |
mahākāryam idaṃ citidhamārthaç cititas tava || (*sic.*)

It ends:

pūrvam āsīt tathā vandyo *gargo* nāma mahāmuniḥ |
tena svayaṃ nigadatā sā jñeyā *pāçakāvaliḥ* ||
iti çrī*garga*viracitā *pāçakā*valiḥ sampūrṇā ||

This fragment seems doubtful.

(11,053) d. 16*b*.—17*b*. *Gr. rāhucāra.* This is probably genuine; see Aufrecht, ii. p. 35. It forms a single leaf in a book containing extracts from Astrological works (copied about 1700), which, with this exception, are not of the least value or interest. Begins:

vaiçākhe parvanor ante jyeshṭhā cet pratipadyate |
shashṭhanādyā ikānāḍyo vārair bhuktaṃ viço . . || (*sic*)
sarve jarā bahuklishṭā rājaduḥkhaprapīḍitāḥ |
taddine vartamānasya sūryasya tū 'dite sphuṭaṃ ||
subhixaṃ xemam ārogyaṃ pravṛittasyākaprabalodakā | (*sic*)
sarvadhānyāni niyutaṃ saṅgrahec ca prayatnataḥ |
māse ca saptame cai 'va dviguṇo 'rgho bhavishyati ||
liṅgabhogakaṭi cai 'va vinaçyati jalāgame |
āshāḍhe paurṇamāsyā . . tad evaṃlaxaṇaṃ bhavet ||
ghṛitaṃ tailaṃ rasaṃ sarvaṃ saṅgraheyur vicaxaṇāḥ |
māsadvayena devendra lābhaç ca d(v)iguṇaṃ bhavet ||

XV. भृगुसंहिता *Bhṛigusaṃhitā*. This is no genuine *saṃhitā*, but is perhaps based on one.

(4,194) D. a. 120 ff. *Mesha*:

praṇamya Keçavaṃ çambhuṃ brahmāṇaṃ gaṇanāyakaṃ |
pūrvoktaṃ . . āsthāya kriyate yogasāgaraḥ ||

b. 42 ff. *Vṛishabha*:

vṛishalagnodaye janmalagne so bhrātṛisaṃsthitaḥ |

c. 56 ff. *Mithuna*:

lagneço padāter ye sahaje bhṛigubhaumayoḥ |

d. 40 ff. *Karkaṭa*:

kaṅkalagnodaye janmaḥ lagneço.

e. 8—100 ff. *Siṃha*. Wants beginning and end. Begins with siṃhalagne yadā mando dhane rāhuḥ suhṛid bhṛiguḥ |

f. 67 ff. *Kanyā*:

dvādase sati muktaç candrayuktī tathai 'va ca |

g. 58 ff. *Tulā*. Written Saṃv. 1874.

paxaloke gataṃ bhūpaṃ sa tv arshapramāṇakaṃ |

h. 74 ff. *Vṛiçcika*:

lagneço yadā çreshṭhe 'shṭame so 'pi saptamaḥ |

j. 47 ff. *Dhanuḥ*:

dhamulagnodaye jmaḥ lagneso lagmasaṃsthitaṃ | (*sic*)

k. 16 ff. *Makara*:

mese (*sic*) gurulanavṛintaḥ saptame | . . . .

Many diagrams in the text. A modern N. Indian MS. The whole probably contains 30,000 *gr.*

(4,195) D. ff. 67. *Siṃha* section copied from last (*e*).

These MSS. are all very carelessly copied, and full of errors.

XVI. बृहज्जातकम् *Bṛihajjātaka*, by *Varāhamihira*. Repeatedly printed in India, at Bombay, Benares, and Madras, etc. both with and without CC.

(4,219) D. ff. 20. First and last ll. injured; written in the Mahratta country about the end of the 17th century.
(10,970) Te. ll. 42.
(10,971) Gr. ll. 52. Incomplete.
(10,972) Gr. ll. 15. Do. 2 *adhyāyas.*

a. *Subodhinī*, a C. on the *Bṛihajjātaka*. Begins:

ātmāyate vāsara-ākhilānāṃ mārgāyate janmavivarjitānāṃ
divāyate yo jagatām abhīshṭaṃ dadātu naḥ.

(10,973) Te. ll. 250. Written about 1600, much injured. 25*a*. not inked.
(10,974) Te. ll. 81. Much broken. End of *a.* 1—22.
(10,975) Te. ll. 22. A fragment; not inked, full of lacunæ, and wanting the beginning and end.

XVII. बृहत्संहिता *Bṛihatsaṃhitā* by *Varāhamihira*. The text has been edited by Dr. Kern in the B.I.; the learned editor has also translated a part (in the Journal of the R.A.S., and also separately: London).

(4,196) D. ff. 643. Text together with *Bhaṭṭa Utpala's* C. Ends with the *Çākunādhyāya.*

Regarding this C., see Dr. Kern's remarks in the preface to his edition of the text.

XVIII. पाराशर्यम् *Pārāçarya.*

(4,204) D. ff. 81. *Pūrvabhāga*, beginning with *rāçisvarūpādhyāya* and ending with an *arishṭādhyāya*. Recent; however, ff. 1 and 2 are much injured at the edges. *Gr.* 1,650. Begins:

manoharadāyadṛishṭimandahāsalasanmukhaḥ |
maṅgalāya . . sarvamaṅgalājānir astu naḥ ||
meshoxanarayuḥ karkī siṃhakanyātulādayaḥ |
dhanurnakraghaṭi . . . iti dvādaça rāçayaḥ ||

XIX. ज्योतिषरत्नमाला *Jyotisharatnamālā*, a compendium of astrology by *Çrīpatibhaṭṭa*. 21 *prakaraṇas* commencing with *Saṃvatsarap.* and ending *pratishṭhāp.* 1,600 *gr.*

(4,189) D. ff. 120.
(4,190) D. ff. 26. Beginning only.
(4,299) D. ff. 46. Imperfect; the first and last ll. damaged. Worn and illegible in parts.

XX. विद्वज्जनवल्लभः *Vidvajjanavallabha*, by *Bhojarāja*. Begins:

yasya bhṛiṅgāvalī kaṇṭhe bhṛitadānāmbubhūshito |
bhāti rudrāxamālai'va sa naḥ pāyād gaṇādhipaḥ ||
bhūtaṃ ca bhāvi ca, *etc.*

Chap.	i.	lābhālābhādhyāyaḥ,	38	verses.
,,	ii.	çatrugamāgamā°	11	,,
,,	iii.	gamāgamā°	7	,,
,,	iv.	preshitāgamā°	7	,,
,,	v.	yātrāphalā°	9	,,
,,	vi.	jayaparājayā°	10	,,
,,	vii.	sandhi°	4	,,
,,	viii.	āçrayaṇī°	3	,,
,,	ix.	bandhābandhā°	4	,,
,,	x.	rogi° . . .	12	,,
,,	xi.	kanyālābhā°	9	,,
,,	xii.	garbhādhāraṇā°	4	,,
,,	xiii.	janmā°	5	,,
,,	xiv.	vṛishṭi°	12	,,

Chap. xv. xiptadhanā° 4 verses.
,, xvi. defective
,, xvii. miçrā° 21 ,,
,, xviii. cintā° 9 ,,

Chap. xiv. begins:
candrārkayoḥ smaragrahopagatau sitārkīlagnāt sutāshṭamagatau yadi vā bhavetām |
yadvad dvitīyabhavanopagatāv imau staḥ, syāt prāvṛishiprabala eva tadā 'nupātaḥ ‖ 1 ‖
jalarāçigataiḥ çubhagrahaiḥ sitapaxe ca tṛitīyakendragaiḥ |
jalarāçigate 'thavā çaçiny udayasthe dhruvam ādiçej jalam ‖ 2 ‖

These two lines show the style of this book; it is probably by the author under whose name it passes.

(4,228) D. ff. 14. 10 lines to a page, a recent and tolerably correct MS. Lacunæ on ff. 11—12, where the end of ch. xvi. and the beginning of ch. xvii. are wanting.

(4,229) D. ff. 20. Small and closely written; 8 lines to a page.

XXI. जैमिनिसूत्रम् *Jaiminisūtra.*

(4,227) D. ff. 29. A recent MS. containing the beginning only of a modern, pedantic compilation in sūtras. Begins:

upadeçe vyākhyāsyāmaḥ | abhipaçyati rixāṇi | pārçvabhe ca | meshādidvādaça rāçayaḥ | abhimukharāçīn paçyanti | tathā ca phalaratnamālāyām | etc.

This work is tolerably common in Malabar, and I take it (from fragments I have seen there) to be a large work if complete. There is a copy (of part) among the MSS. I presented to the India Office.

XXII. संवत्सरफलानि *Saṃvatsaraphalāni.*

(4,269) D. ff. 13.

XXIII. सभाकौमुदी *Sabhākaumudī,* by *Vānūri Nārāyaṇa.* 3 *skandhas* in verse. Begins with a list of the names of years in the *Bṛihaspaticakra,* and then treats of lucky times, etc. A recent compilation.

(4,191) D. ff. 140. Wants end; many long lacunæ; recent.

XXIV. विजयभैरवम् *Vijayabhairava,* by a pupil of a *Mahendrācārya.* Sanskrit *çlokas,* with a Mahr. commentary.

(4,197) D. ff. 107. With absurd diagrams.
(4,198) D. ff. 107. Without diagrams.

XXV. जातकपद्धतिः *Jātakapaddhati,* by *Dhuṇḍhi.*

(4,199) D. ff. 21. About 400 *gr.*

XXVI. जातकशिरोमणिः *Jātakaçiromaṇi.*

(4,200) D. ff. 18.

XXVII. जातकप्रकरणम् *Jātakaprakaraṇa.*

(4,201) D. ff. 14.

XXVIII. जातकभावः *Jātakabhāva,* by the son of one *Viṭṭhāla.*

(4,202) D. ff. 18. Wants end.

XXIX. जातकजीवनम् *Jātakajīvana.* The author's name is not mentioned. Begins:

patnībhāvāt svasya pituç carākhyā janabhāvataḥ (!?) etc.

(10,986) Gr. ll. 54. Recent; not inked.
(10,987) Gr. ll. 52. With a C. Wants end.
(10,988) Gr. ll. 63. Do.

XXX. कालविधानपद्धतिः *Kālavidhānapaddhati.* Author's name is not mentioned. 108 *çl.* On times for ceremonies.

(11,028) Gr. ll. 19. Recent.
(11,029) Te. ll. 12. Incomplete.
(11,030) Gr. ll. 20. Wants l. 13. Much broken.

a. *Kālapradīpikā,* a C. on the above.

(11,031) Te. ll. 111. Wants l. 42 and the end; lacunæ and much broken.
(10,032) Gr. ll. 127. Wants ll. 77, 93, 115, 116, and 118.

XXXI. कालप्रकाशिका *Kālaprakāçikā.* The author's name is *Narasiṃha,* son of *Varadārya.* Begins:

çuddhasphaṭikasankāçaṃ ramyasiṃhāsane sthitam |
padmayā sahita(ṃ) nityaṃ narasiṃhaṃ bhajāmi |
garuḍadhvaja . . . . etc.

(11,022) Gr. ll. 111. Incomplete; wants end.
(11,023) Gr. ll. 99.
(11,024) Gr. ll. 78.
(11,025) Te. ll. 85. Incomplete.
(11,026) Gr. ll. 126. Wants ll. 77—8.
(11,027) Gr. ll. 20. A fragment. This is said to be a S. Indian work; it seems to consist of 40 chapters.

XXXII. सर्वार्थचिन्तामणिः *Sarvārthacintāmaṇi,* in xvi. chapters, by *Veṅkaṭeça kavi.* Begins:

çrīmatçeshagires taṭādinilayaṃ çrīveṅkaṭeçaṃ guruṃ |
natvā veṅkaṭanāyaka(ṃ) tv anudinam ‖ etc.

(11,019) Te. ll. 100. Much broken; lacunæ.
(11,020) Te. ll. 9. Wants end.
(11,021) Te. ll. 9. A fragment containing the beginning. This is a S. Indian book compiled in recent times.

XXXIII. ज्योतिषरत्नाकरः *Jyotisharatnākara.* A recent compilation.

(11,054) Te. ll. 92. ll. 93—145 are on *kālacakra.* Incomplete.
(11,055) Te. ll. 288.

XXXIV. दैवज्ञशिरोमणिः *Daivajñaçiromaṇi,* by *Kācā Jyosya* (*sic*), which is probably a corruption of *Kāñci Jyosya, i.e.* "Conjeveram astrologer."

(11,010) Te. ll. 144. Written about 1700 A.D.

XXXV. जातकाभरणम् *Jātakābharaṇa,* by *Dhuṇḍhi Rāja.*

(4,203) D. ff. 24. Wants end. Begins;

nṛijanmarāçeḥ svacarapracārair yadgocare sāṃhitakaiḥ praṇītam |
sthūlaṃ phalaṃ tat kila vacmi . . bālāvabodhapradam abhragānām ‖

XXXVI. जातकसारः *Jātakasāra,* by *Nṛihari* (*v. çl.* 4 of the introduction). The object is given in *çl.* 23.

proktāni horāgaṇitāni pūrvair vasishṭhagargātriparāçarādyaiḥ |
varāhalallapramukhaiç ca teshu phalakramo nai 'va kṛito hi yasmāt ‖
sārāvalījātakaçāstrato 'pi horāpradīpād āpejanmadīpāt (*sic*) |
ādāya sāraṃ yavanaçāstrāt phalakramārthaṃ khalu janmapatryāḥ ‖

(4,218) D. ff. 160. 11 lines to a page.

XXXVII. केशवपद्धत्युदाहरणम् *Keçavapaddhatyudāharaṇa,* a C. (by ? *Viçvanātha*) on *Keçava's Paddhati.* A treatise on *jātakas.* About 1,500 *gr.* The text was printed at Benares in 1869.

(4,223) D. ff. 31. Many diagrams.
(4,224) D. ff. 41. Wants end.

XXXVIII. जातकसंग्रहः *Jātakasaṅgraha,* an elementary treatise. The author's name is not mentioned, but he is said to have been a native of Malabar.

(4,240) Gr. ll. 203 and 4. 8 chapters. Wants end, and some parts are apparently missing.

XXXIX. जातकसारः *Jātakasāra,* a different treatise to the one above. The author's name is not mentioned, but it is labelled as by a Malayāḷam writer.

(4,242) Gr. ff. 84. Wants end. With Tamil explanations in the Grantha character, phonetically written, and, therefore, difficult to read. "Appōyi" *e.g.* is put for "appōḷudu."

(4,245) D. An 8vo. vol. containing several tracts on astrology—*naxatracūḍāmaṇi*, *jātakacandrikā*, *jātakaçiromaṇi*, *etc.* With Mahr. explanations.

XL. संहितार्णव: *Saṃhitārṇava*, by *Yellaya*. Begins:

asmān pātu gajānanaḥ subhagavān ratnākarāṇām jale tuṇḍāgreṇa nipīya, *etc.*

(4,206) D. ff. 5.

XLI. मुहूर्तचूडामणि: *Muhūrtacūḍāmaṇi*, by *Çiva*, son of *Krishṇa*.

(4,293) D. ff. 96. Written about the beginning of the last century.

XLII. मुहूर्तनिर्णय: *Muhūrtanirṇaya.*

(4,294) D. ff. 26.
(4,295) D. ff. 27.
(4,296) D. ff. 14. Apparently an independent MS.
(10,989) Te. ll. 67.

XLIII. मुहूर्तदीपिका *Muhūrtadīpikā*, by *Bādarāyaṇa* (*sic !*).

(4,297) D. ff. 29. Recent; with the other tracts on the same subject.
(4,298) D. ff. 48. Badly written.

XLIV. मुहूर्तसार: *Muhūrtasāra.*

(4,300) D. ff. 16. Closely written.

XLV. ज्योतिषदैवज्ञचिन्तामणि: *Jyotishadaivajñacintāmaṇi.*

(4,301) D. ff. 28. Closely written.
(4,302) D. ff. 44.
(4,303) D. ff. 3. Beginning only.

XLVI. दैवज्ञदीपिका *Daivajñadīpikā.*

(4,304) D. ff. 8. Closely written.

XLVII. मुहूर्तमार्तण्ड: *Muhūrtamārtaṇḍa*, by *Nārāyaṇa.*

(4,305) D. ff. 37.
(4,306) D. ff. 13. Fragments.
(11,009) Gr. ll. 42.

a. *Muhūrtamārtaṇḍaṭīkā.* The author's name is not mentioned.

(4,307) D. ff. 24. *Miçraprakaraṇa* only.

XLVIII. होरसेतु: *Horasetu*, by *Soma*, of *Benares*. Begins:

karṇāsphālaiç calitānām alīnām, *etc.*

(4,225) D. ff. 40. A recent S. Indian transcript. Ends: "*Iti suptaçalākācakram samāptam.*"

(4,226) D. ff. 44

XLIX. होरशास्त्रम् *Horaçastra.* Begins:

adhyāyānukramaṃ vaxye yathāvidhi yathākramaṃ |
prithagvastunirdeças tato daivajña laxaṇam ||

A compilation; *Gargya*, *Vasishṭha*, *Bhāradvāja*, *Çrīpati* and the *vidhānatilaka* are quoted.

(10,980) Gr. ll. 217.

L. ताजकभूषणम् *Tājakabhūshaṇa.*[1] According to the label, this is by a *Gaṇeça*, but I do not find in the MS. any authority for this statement.

(4,221) D. ff. 32. Begins:
Gārgya . . . . raiç ca romaçamukhaiḥ satyādibhiḥ kīrtitaṃ çāstram jātakasaṃjñikam, *etc.*

A N. Indian MS. On p. 31 is: *Ite dinacaryāyām çubhāçubhaphalādhyāyaḥ.*

(4,222) D. ff. 27. A recent transcript of the last.

[1] *Tājaka* or *Tājika*—one is as common as the other—is the name of a system of astrology adapted from Arabo-Persian sources. See Weber's Ind. Lit. Geschichte (2nd. ed.), p. 281. This system came into vogue after the tenth century A.D.

LI. ताजकसार: *Tājakasāra.*

(4,239) D. ff. 31. A recent fragment beginning with *çl.* 17 of some chapter, and wants end; contains *māsaphala* and *dinaphala.*

LII. ताजकसिद्धान्त: *Tājakasiddhānta*, by *Samarasiṃha*, son of *Kumārasiṃha.*

(4,311) D. ff. 28.
(11,044) Gr. ll. 192. On the days of the year.
(11,045) Gr. ll. 40. Do. Recent copy of the last.
(11,046) Gr. ll. 176 originally, but 101, 111, 112, 116, 119, 122, 129, 130, 149, 171, and 173 are missing: *Praçnatantra.*

LIII. षट्पंचाशिकावृत्ति: *Shaṭpañcāçikāvṛitti*, by *Bhaṭṭotpala.* This, with the text (by *Prithuyaças*, son of *Varāhamihira*), has been published in 1834 ? and often since (Haas, 147—8). It treats of Divination, etc.

(4,208) D. ff. 12. Small, and first f. injured. Ends after *miçrakādhyāya*; about 100 *gr.*

LIV. प्रश्नशास्त्रम् *Praçnaçāstra.*

(4,312) D. ff. 5.
(4,313) D. ff. 56. *Vaishṇavapraçnaçāstra.*
(4,314) D. ff. 36.
(4,315) D. ff. 8. *Amalapraçna*, compiled from *Yavanaçāstra.*
(4,316). *Argalapraçna* by *Bhaṭṭotpala.* (?) ff. 5.

Fragments on Judicial Astronomy.

(4,207) D. ff. 7. On *jātaka.*
(4,209) D. ff. 7. *Bhuvanapradīpa*, by *Padmanābha.*
(4,210) D. ff. 3. *Varshaphala*, by *Narasiṃhakavi.*
(4,211) D. ff. 10. Wants end. Do. by *Nīlakaṇṭha.*
(4,213) D. ff. 3—12. On marriages astrologically considered.
(4,214) D. ff. 11. *Gaurījātaka.*
(4,215) D. ff. 19.
(4,216) D. ff. 3. On *tithis*, by *Vināyaka.*
(4,217) D. ff. 16. Diagram on calculations.
(4,220) D. ff. 146. A compilation on *jātakas*, said to be by a native of *Malabar.*
(4,231) D. ff. 8. A fragment (ch. 52) from the *Camatkāracintāmaṇi*, by *Rājarshi Bhaṭṭa.*
(4,232) D. ff. 4.
(4,233) D. ff. 3.
(4,234) D. ff. 17. *navagrahacakra*, probably from a *Purāṇa.*
(4,235) D. ff. 4.
(4,236) D. ff. 8.
(4,237) D. ff. 3. *navagrahadhyāna.*
(4,238) D. ff. 28.
(4,243). 27 astrological diagrams.
(4,244). 1 Do.
(4,248) D. ff. 15*b*—22. A fragment of a work (*vivāhavrindāvana*) on marriages, as considered astrologically; the author is *Keçavāditya.* The whole has been printed (at Benares, 1868).
(4,272) D. ff. 4. *pratisūryalaxaṇa.*
(4,273). 12 diagrams of position of planets at the killing of *Tripura.* ff. 12.
(4,274) D. ff. 8.
(4,282) D. ff. 6. Names of constellations, etc.
(4,284) D. A little book in a case, to ascertain lucky times and omens.
(4,285) D. ff. 70. Extracts from astrological works.
(4,287) D. ff. 4.
(4,288) D. ff. 49. Extracts from treatises on astrology.
(4,289). Do.
(4,290) D. ff. 12. Beginning of a treatise on *muhūrtas.*
(4,291) D. ff. 22. On astrology; wants beginning and end.
(4,308) D. ff. 6. On *muhūrtas.*
(4,309) D. ff. 8. Do.
(4,310) D. ff. 37 and 68. *Navagrahadhyānaprakāra*, by *Krishṇamahārājakaṇṭhīra.*

(4,327) *Jātaka* of *Mahārāja Çarobhoji* of Tanjore, born *çak.* 1699.
(6,408) D. ff. 18. A tract to prove that by *Kālajñāna* one may obtain salvation.
(9,672*k*) Gr. ll. 9. Astrological fragments.
(9,710) Te. A *jātaka* of some *Yajamāna*.
(10,462) Gr. ll. 7. A fragment of a *Daivajñamukhamandana*.
(10,981) Gr. ll. 65. Incomplete. *Horā*, *çlokas* with Telugu explanations.
(10,982) Gr. ll. 114. Incomplete. *Horā*; not inked.
(10,983) Te. ll. 15. Do. *Naxaṭracūdāmani*.
(10,984) G. ll. 25. *Naxatramālā*; also some extracts.
(10,985) Te. ll. 6. Incomplete, not inked and broken. *Naxatranighaṇṭu* (?)
(10,990) Te. ll. 30. Recent; on *jātakas*. Incomplete.
(10,991) Gr. ll. 59. *Jātakālaṅkāra*.
(10,992) Gr. ll. 38. Do.
(10,993) Gr. ll. 4. *Jātakaratna*.
(10,994) Gr. ll. 65. Wants first 3 ll. *Jātakalaxaṇa*.
(10,995) Gr. and Te. ll. 67. On *jātakas*.
(10,998) Gr. ll. 96. *Dvādaçabhāva*.
(10,999) Te. ll. 11. Do. A fragment.
(10,996) Gr. ll. 75. *Çlokas* on *jātaka*.
(10,997) Te. ll. 70. Fragments on astrology; not inked.
(11,007) Te. ll. 63. Effects of different positions of sun and moon; not inked.
(11,008) Gr. ll. 38. Fragments, injured.
(11,011) Te. ll. 68. *Daivajñavilāsa*; wants end; not inked.
(11,033) Te. ll. 38. *Kālacakra*.
(11,034) Te. ll. 24. Do.
(11,035) Te. ll. 14. Do.
(11,036) Gr. ll. 98. Astrological rules; incomplete.
(11,037) Gr. ll. 33. Do.
(11,038) Te. ll. ll. 22. *Jñānapradīpikā*.
(11,039) Gr. ll. 18. Do.
(11,040) Gr. ll. 24. Do.
(11,047) Te. ll. 89. Incomplete.
(11,048) Gr. ll. 80. Fragments.
(11,049) Te. ll. 28. Do.
(11,051) Gr. ll. 100. Do.
(11,052) Gr. ll. 203. Do.
(11,056) Gr. ll. 107. Do.
(11,057) Gr. ll. 110. Do.
(11,058) Gr. ll. 75. Do.
(11,059) Te. ll. 51. Do.
(11,060) Gr. ll. 45. *Vidhiratna*.
(11,061) Te. ll. 51. With Telugu explanations.
(11,062) Te. ll. 41. *Bālaprabodhinī*; incomplete.
(11,063) Gr. ll. 18. *Vidhānatilaka*.
(11,064) G. ll. 9. *Upadeçasūtra*.
(11,065) Te. ll. 19. *Bhavaphalādhyāya* from a *Trailokyacintāmani*.
(12,353) D. ff. 40. *Keçava's* tables for calculating jātakas.
(12,354) D. ff. 99. *Saṃhitāskandha*.

d. Omens.

See also under *Gargasaṃhitā* (p. 77).

(4,246) D. An 8vo. vol. in the *Nāgarī* character on divination by animals, etc., with pictures of the objects.

LV. शकुनावली *Çakunāvalī*.
(11,015) Te. ll. 125. Fragments.
(11,016) Te. ll. 42. Do.

LVI. पंचपक्षिशास्त्रम् *Pañcapaxiçāstra*. On omens from birds, a very popular superstition in S. India.
(11,041) Te. ll. 8. Fragments.
(11,042) Te. ll. 6. Do.
(11,043) Te. ll. 9. Do.

LVII. नरपतिजयचर्या *Narapatijayacaryā*. On omens from sounds, according to the time and the means by which they are produced, especially as regarding kings. The author's name is not mentioned. He quotes as his authority seven *Yāmalatantras*, namely: the *Brahma*, *Vishṇu*, *Candra*, *Ādi*, *Skanda*, *Kūrma*, and *Tatphala*.

Begins: avyaktam avyayaṃ kāntaṃ nitāntam . . . *etc.* About 2,000 *gr.*
(4,192) D. ff. 69. The beginning only. A recent S. Indian transcript.
(4,193) D. ff. 73. Fragments.
(4,205) D. ff. 84. Do.
(10,976) Te. ll. 73. *Çlokas*, with a Telugu C.
(10,977) Gr. ll. 66. Fragments.
(10,978) Te. ll. 28. Do. Not inked.
(10,979) Te. ll. 45. Do.

LVIII. समीपमरणचिह्नम् *Samīpamaraṇacihna*. Author's name not mentioned. On signs of near death of the seer, such as the sight of a naked man, a dry river-bed, etc; all very safe omens in India.
(4,317) D. ff. 10. *Svarodaya*.
(4,318) D. ff. 8. *Svaratatvacamatkāra*.
(4,319) D. ff. 5. Fragments.
(4,323) D. ff. 3. On omens from a house lizard falling on persons, or down on the ground, as constantly occurs to these little animals.
(4,324) 43 leaves for drawing lots.
(4,320) D. ff. 6. On omens from lice.
(4,321) D. ff. 12. On dreams.
(4,322) D. ff. 5. Said to be from the *purāṇasamuccaya*.
(11,012) Te. ll. 64. *Pragnasārasamudra*.
(11,013) Te. ll. 114. *Praçnasamuccaya*.
(11,014) Gr. ll. 19. *Nashṭapraçna*.

e. Palmistry and Physiognomy.[1]

LIX. सामुद्रिकम् *Sāmudrika*. The author's name does not appear.
(4,325) D. ff. 23. Recent; imperfect.
(4,326) D. ff. 52. (*Strīlaxana* and *Purushalaxaṇa*.)
(11,017) Te. ll. 91. Much injured by insects; wants the beginning and end. Telugu explanation.
(11,018) Gr. ll. 50. Loose leaves, not inked, and much injured.

Of all branches of Sanskrit Liturature in the Tanjore Library, the *Jyotihçāstra* is one of the worse represented; not only are the MSS. nearly all of little importance, but they are also carelessly written, and in a very damaged condition, mostly mere fragments. For treatises on times with reference to purely religious ceremonies, see under *Dharmaçāstra*.

[1] These are old arts in India. The peculiar marks attributed to Buddha are an early example of this superstition.